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THE  
MYSTERIES  
OF  
Conjugal LOVE  
REVEAL'D.

Written in *French*,  
By *NICHOLAS DE VENETTE*, M. D.  
Regius Professor of Anatomy and Surgery, and  
Dean of the Royal College of Physicians at Ro-  
chelle. The Eighth Edition.

*Done into English by a Gentleman.*

The Third Edition Corrected.

*Verbis offendi morbi aut imbecilitatis argumentum est.*  
Cicero.

*Cui hic Ludus noster non placebit, ne legerit, vel si legerit,  
obliviscatur. Et velit nolit, aliter hæc sacra non con-  
stant.*

*Quisquis ad has literas impudicus accedit, culpam refugiat,  
non naturam, facta denotet suæ turpitudinis, non verba no-  
stræ necessitatis, in quibus mihi facillime pudicus & Reli-  
giosus Lector & Auditor ignoscet.*

L O N D O N:  
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THE

REGISTER

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OF MEDICAL SCIENCES

AND OF THE ARTS

OF THE CITY OF LONDON

IN THE YEAR 1800

AND IN THE YEAR 1801

AND IN THE YEAR 1802

AND IN THE YEAR 1803

AND IN THE YEAR 1804

AND IN THE YEAR 1805

AND IN THE YEAR 1806

AND IN THE YEAR 1807

AND IN THE YEAR 1808

AND IN THE YEAR 1809





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# The AUTHOR's PREFACE.

**H**AD not the Books of the Ancients that treated of Love, been unfortunately lost, either thro' the malice of Men, or injury of the Times, we might doubtless have encreas'd our Observations about the Generation of Human Kind, and taken away the Cause of the just Complaints of the Illustrious *Tirraquea*, *Dolemus hunc Librum (Stratonis Lampscaceni de Concubitu) temporum injuriâ fuisse ereptum. Tirraq. lib. 15. cap. 22. §. 91. de Leg. connub.*

But tho' we are destitute of such Tracts, yet methinks our own Experience, in Conjunction with that of our Friends, may furnish us with a sufficient share of Knowledge, to make a large Volume about the Orders Nature has prescrib'd for the Production of Men, without having recourse to the Thoughts of the Ancients.

Nature, which is nothing but God himself, or rather his Divine Providence diffus'd thro' all the Universe, gives us a great insight into this matter, without going farther. For which



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Reason we shall follow its Precepts, and obey its Decrees: But as Truth is an Attribute inseparable from it, we shall no ways disguise it, that Nature and Truth joyn'd together, may be the only Guides to conduct us thro' this Work.

Wherefore we shall, without any scruple, discover the Secrets of Nature, and expose to all the World the most hidden things in the History of Generation.

I am very well satisfy'd that every Body has not the same strength of Mind, to consider its admirable Productions: That there are several feeble and scrupulous Men, who are scandaliz'd at what does not relish with them, and complain when others are not of their Opinion. The naked Truth has no Charms for such Persons, it creates horror if not disguised. It must put on a Mask to look handsome, they being surpriz'd and offended at the least attractive of Love.

Yet these scrupulous People are very earnest to know the truth of every thing. They shew a Desire and Passion to dive into what is conceal'd. Yet when any Body endeavours to lay it open, or that perchance they find it out themselves, they are dazzl'd and scandaliz'd.

The Primitive Mortals were of another Humour, being less scrupulous, and more reasonable than we: Their Nakedness caus'd no irregular Appetite. Nature and Reason master'd their amorous Movements, and Love it self, as fierce as it seems to be, seem'd to obey their Orders, when the least resistance was offer'd.

They



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They look'd upon a Woman as a Statue when 'twas not allowable to Love her; and if perchance Love inflam'd their Heart, their Reason and Strength of Mind manag'd their Passions so wisely, as to secure them entirely from its Charms. The Nakedness of a Man and Woman made no more impression upon their Soul, than the *Lacedemonian* Lasses made formerly upon the People dancing stark naked in the Market-place, without any Cover but the publick Honesty. But this strength of Soul is banish'd from our Provinces, and seems only to be preserv'd among the Savages, who, in this particular, are less savage than we.

When I consider Man's blindness, and the many Contrarieties which discover his Misery, I am vex'd to see him in that Condition. I wonder we do not fall into despair by reason of not knowing whence we come, or how we are made. If I ask a Man, whether he is better instructed than I, about the Parts he is compos'd of, and after what manner he is engender'd, and I find by his Conversation, that we are both equally ignorant of the Matter. We both look about us, but see no Body, that has any more insight into the Affair than we. We meet a Man by chance, who instructs us in the Principles of Generation, shows the Parts requisite, and acquaints us with their Duty injoin'd by God himself to perpetuate their Species by marrying, as also with the Misfortunes which ensue upon excess of Pleasure. The Man thus entertain'd, being, as 'twere, vex'd to know himself and his Origin, insults the Person that instructs him in



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Nature's wonderous Proceedings. But upon such a hint, I betake my self to examine what I did not know before, and Man being made for thinking, I cannot blame him, if finding himself mortal in his own Nature, he bends his Thoughts to render himself immortal by Generation and Lawful means. Indeed the other Man and I differ very much in Opinion. He that instructs pleases some because they are reasonable, and displeases others, because they commit deprav'd Actions. His Doctrine is Orthodox, and what he teaches is lawful; seeing 'tis the Opinion of the Holy Church.

I own, as we are brought up with a repugnancy to name the secret Parts of either Sex, calling them *Pudenda*, shameful Parts, tho' *Moses* call'd them holy, no Woman being allow'd to touch a Man's Privities upon pain of losing her Hand. And we accustom our selves to abhor their Actions, as if God, according to the Opinion of *Clemens Alexandrinus*, had not fabricated them, and that both Divine and Humane Laws had forbid to use them. *What a piece of Extravagance is it*, said some Philosophers, to pronounce Robbing, Cheating, committing Adultery, being all forbidden Actions, and not to name without Crime the Actions of our secret Parts, which in it self is allowable.

*Neque indecorum nobis in utilitatem audientium nominare dicata conceptui organa, quæ & ipsum Deum fabricari non puduit.* Clem. Alex. 2 pæd.

*Latrocinari, fraudare, adulterari re turpe, &c. sed dicitur non obscænè. Liberis dare operam re honestum est, nomine obscænum.* Cynici apud Ciceronem.

'Tis



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'Tis well known a Man may talk of the lewd-  
est and most abominable things without shock-  
ing or wounding good Manners, provided 'tis  
to signify the Condition the Persons were in  
when they committed them, and denote, by a  
sort of Reservedness, that their Rehearsal is trou-  
blesome. This is the Reason the most infamous  
Things being represented under this Veil of  
Horror, are look'd upon as Crimes, yet signify  
rather the Things than the Action it self, because  
every thought that is express'd having two Sig-  
nifications, one proper, and the other figurative,  
its consider'd in a different sense. This one and  
the same thing may be Infamous and Honest,  
Forbidden and Allowed. But these figurative  
Ideas, not being always ty'd to the Words by  
common use, we must refer to him that makes  
use of them in his Book under this Qualification.  
For Words being but Sounds, and Things be-  
ing indifferent of themselves, neither one or the  
other are lew'd and impudent : And 'tis a sick-  
ness and weakness of the Soul to be scandaliz'd  
thereat. This is what *St. Austin* says, That if  
any Lewd Person reads what he has written of  
the Pleasures of Love in Matrimony, let him ra-  
ther accuse his own Lewdness than the Words  
he has been constrain'd to make use of to ex-  
plain his Thoughts about Generation ; Adding,  
that he hopes the modest Reader, and prudent  
Hearer, will easily pardon his way of speaking :  
Thus proceeds the Apostle when he speaks of  
the horrid Crimes of Men and Women, that  
chang'd the natural use of their Parts, into that  
which is contrary to Nature.



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He that knows the World, looks upon every thing with indifference, and like the Sun, can't be stain'd by any thing, tho' never so filthy. If perchance this Book falls into such a Person's Hands, he'll read it without scruple, and admire the sacred Orders God has establish'd in Nature, for the Propagation of the human Species.

But as we are engendred thro' Love, and Love, in the Scriptures call'd Charity, being, according to St. *Hierom's* Opinion, the strongest of all Passions, a Man may be taught how to manage, and even to subdue it, when it shall be troublesome; so that I do not doubt but this Book may be very useful to several Persons, even such as are distinguish'd by their Virtue. If peradventure it happens to kindle any amorous Motions in the Heart, it will quickly destroy them, and furnish a Remedy, as the Sun dissipates the Clouds it self produces.

A young Man may know by this Book, what Constitution he is of, and whether he is dispos'd for Continency or Matrimony. He may learn at what Age he ought to marry, that he may not be enervated in his younger Years, and pass a considerable time of his Life without Pleasure: In what Season, and what Hour of the Day, he may get healthy and witty Children without injuring himself, which may prove the honour and glory of their Parents, and support of the State. But young People who aim at nothing but pleasure when they marry, will here find the Inconveniencies caus'd by excessive Pleasures in Matrimony drawn to the Life, in order to shun and avoid such Misfortunes as derive from thence, before



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before they come to try them in their own Persons.

An old Man will find to what Age he may be able to marry, and if he designs to procure himself Heirs, how he ought to behave himself with a Woman to have Children, and how to rouse his Courage in the Coldness of his Age, without running any risk of impairing his Health, or committing Errors against the Maxims of Religion.

A Divine, Casuist and Confessor, may be instructed in the true Causes of validity and dissolution of a Marriage, and what Vices and Sins are committed amidst lawful Pleasures. For whatever is repugnant to Generation, is examin'd with great care, and consequently all what is contrary to the Decrees of God, Laws of Marriage, and the Intention of the Church. The Infirmities which hinder marry'd Persons from reciprocal Duties, are also treated of, and methinks so good Reasons alledg'd for what is propos'd, particularly about Charms, *Incubus's* and *Succubus's*, that I may say, if People consider what I have written, they may be intirely undeceiv'd of the contrary Opinions, that have been deemed probable hitherto.

A Judge may find Difficulties of Law and Physick that are but indifferently explain'd by Lawyers, stated and decided in so clear a manner, that he may, for the future, be able of himself to distinguish the true Causes of Impotency in Men, and sterility in Women, and not be liable to an easy Abuse, when suppos'd Children shall be brought before him. This know-  
ing



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ing by a Man's own self, is not in the least suspicious, whereas a Physician, Surgeon and Matron, as such Cases are commonly referr'd to, may be gain'd either by Complaisance or Interest. We also denote the Infirmities that cause Divorces among marry'd Persons, the Age People begin to engender at, and such time as they leave off, together with such Signs as truly evidence Teeming. One may also see whether Nature has fix'd a Time for Childbearing, or if Charms, Magicians or Devils, can hinder the Consummation of Marriage. In fine, a Man may learn whether Hermaphrodites and Eunuchs ought to marry, and if they are able to get Children.

A Philosopher and Physician may, in my Opinion, meet with some Satisfaction, by reading the Discoveries I have made upon the secret Parts of Women, and the new Conjectures I advance about the Place of Conception, the Cause of the Terms and Milk, and abundance of other things that have not been well explained hitherto.

A Woman may be instructed by this Book, how to rule her amorous Inclinations, and manage the Reputation of her Daughters. She may learn which Constitution is fit for the Cloister, and which for Matrimony, in order to perswade her Children to take up with either Condition of Life, that they may not afterwards despair for having made choice of such an one as they were improper for.

She'll



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She'll learn how to be dutiful to her Husband, and what Considerations may be had for him, if she loves his Health, and is not a Slave to her Passions. In fine, she'll know how to live with Pleasure in Matrimony, and avoid the Rocks People so commonly split upon.

A Maid may be inform'd before-hand, of all the Disorders caus'd by Love, without trying the Experiment upon her self: For the Bonds of Marriage being indissoluble, it were to be wish'd, that all Maids were acquainted with the Trouble and Pain this State is subject to.

Even an Atheist that will read this Book attentively, and observe all the Proceedings of Nature in the Formation of Mankind, may meet with some reason to change his Sentiment: And I am sure there is no Book or Arguments that can make him know God Almighty in a clearer manner, than what I have written of the Generation of Men.

A Debauchee may know what Vexations and incurable Infirmities are caus'd by an irregular Love, and having seriously reflected thereon, may find means either to stand out against the Violence of Love, or preserve his Health by being reserv'd for the future.

I own seriously, that amidst so many good Uses as this Book may be of, it may also do a great deal of hurt in some Reader's Minds. Love, is a blind Child, that may do good or hurt, according to the method he is play'd withal. It may be compar'd to a two-edg'd Knife, which Fools handle to do mischief, and Wise Men use as they ought. Thus Love is  
equally



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equally the source of Virtue and Vice, because, altho' it's natural, always good and indispensably necessary for the Production of Mankind, yet it works with such Violence upon us, as to make our Will ply to all Extravagancies. For which Reason, some Precautions ought to be us'd, both as to Persons and Dispositions for the reading of this Book. For Love is a natural Passion, and so impetuous, that we cannot master it whatever prudence we show; carrying us along like a Current, that for the most part we seldom perceive our Misfortunes, till they are actually upon us.

It were then to be wish'd that the Reader, of either Sex, were of a firm and steady Mind, and knew what Love and the World signify'd. That he were neither Lewd nor Libertine; I would also desire he might be of a reasonable Age to be able to improve by this Treatise. The Mind is then riper and more reserv'd. Love has made its most impetuous Onsets, and we manage the Motions of that Passion better in an advanced Age, than in our tender Youth. We are then fitter to withstand the violent Efforts of Love, and to resist its Charms with more Courage.

Now some one or other may tell me, that tho' as to the Subject in hand, I manage the Expressions on purpose, which seem in themselves free, and observe a certain decency in the Words I make use of to express my Thoughts, and that I resemble the wise *Scythian Anacharsis*, whom the Painters represented with his right Hand upon his Mouth, and left upon his amorous  
Parts,



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Parts, to teach us that we ought not to speak of these Parts and their Actions, but with Modesty and Reservedness. Yet that I expose such as shall read it, to an eminent danger of being lost, and that it had been better never to have publish'd it, than to be the Cause of such Crimes as may be committed by reading this Tract.

But that argues a desire to abide in Ignorance, and 'tis hard servitude for a Man to deprive himself of the reading of such Books, as teach which way Nature acts in its production, and the means it uses to attain to its ends. For what place soever the Productions of Nature are found, they rather cause Admiration than shame him that is your faithful Interpreter, according to *Tertullian*, *Ne pudeat necessaria interpretationis, Naturæ veneranda non erubescenda.*

But as I have borrow'd the Matter of this Work of the Publick, so 'tis reasonable to restore it, after having made serious Reflections and important Observations upon what I have discover'd. A Man may then look upon Love's Pourtrait, which is drawn after Nature, to avoid the Inconveniencies and Errors I have descry'd in it. I have essay'd to reform the Manners of Libertines, and to shew wise Men the pliantness of Love for their diversion, in order to preserve Health, and choose the most assur'd ways for Generation without Abuses. For, I protest, I have no other design in writing, than to instruct the Reader in Virtue.



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In fine, if we admit the Complaints made, we may have reason to accuse him that form'd the Parts of both Sexes, which are daily abus'd, and also blame him that has given the Vine, because we are easily inebriated with its Juice. For if we weigh the Presents and Benefits of Nature against the ill use that is made thereof, we shall always take up the worst part.

Besides, we should be reduc'd to such an Extremity, as to suppress the most part of ancient and modern Writers. We should be oblig'd to banish *Catullus*, *Juvenal*, *Horace* and *Virgil* himself from our Libraries and Studies, that entertain us so agreeably of Love. *Aristotle*, *Plato* and *Plutarch* would be torn in pieces, for having written of Generation and natural Pleasures. We should abhor the excellent Works of *Petrarcha*, *Bocacio*, *Marsilius*, *Ficinus*, *Platina* and *Equicola*, who lay open the Victories and Triumphs of Love. We should by no means read the Book *Hieronimus Mengus*, Dedicated to Cardinal *Paleolus*, nor those written by *P. Delrio* Jesuit, or *P. Sprenger* Dominican, of the abominable Conjunctions the Witches have with the Devil on the Sabbath. Neither durst we read the Book of Love of *Flaminius Nobilis*, one of the greatest Divines of his time, who after having been employ'd in the Edition of the *Latin Bible*, by order of Pope *Sixtus V.* thought it neither dishonest nor unworthy of himself to compose that Book, as the Master-piece of his Life. All the Casuists ought to be burnt, for teaching so many things upon this Subject. And the Jesuit *Sanchez* would not be exempted from blame,



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blame, who has made a great Volume of the most secret matters that pass between marry'd Persons.

Neither would St. *Austin*, St. *Gregory* of *Nice*, nor *Tertullian* be perus'd, who speak of Conjugal Love in terms I durst not Translate but by Paraphrasing. And one would suppress the Book of the Secrets of Women, wherein *Albertus Magnus* sets forth a great many means to provoke to Love. In fine, the Books of Physicians and Anatomists ought not to be seen, if the Complaints above recited were just and reasonable.

If a Man tells me that this Book might pass well enough were it written in *Latin*, that it might not fall into the Hands of the Vulgar, but abide among the Learned.

I answer, this Objection is of no force, seeing those that are Masters of foreign Tongues and Languages, do not rule their Passions better, but rather for the most part are more effeminate and voluptuous than others. A Man may read Books of Physick, Anatomy and Midwifery with Figures, priviledg'd by the State. He may every where meet St. *Jonbert's* Book of Vulgar Errors, wherein he treats of the Action of the Parts of both Sexes, and was so bold as to dedicate it to *Margaret* of *Navarre*, *Henry* the Great's Grandmother; as also that of *Ambrose Pauræus* and *Du Laurens* which treats of Generation, and that of Mr. *Maricean* which speaks of Childbirths with Figures [*Translated into English by Doctor Chamberlain*] that seem lewd and immodest. A certain Book that treats of the Passions



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sions of the Soul is publish'd and sold, wherein the tender Motions of Love are cunningly insinuated, &c.

But besides, if I should not know the *Latin* Tongue, and understand none but my own, must I therefore be oblig'd to stifle those pretty Observations I have made about Generation, rather than publish them? No, all the World is too much concerned therein, and particularly the Learned, to wit, how a Man is made, after what manner he has been form'd in a Woman, and how the Pleasures of Love ought to be used, either to preserve Health, or avoid committing any error against Religion. You think evil of me, said *Joseph* to his Brethren, but God who knows my Intentions, will bring good effects of what you believe I have done ill in. Indeed, I have been guilty of some Flushes in composing of this Book, and how can it be otherwise? How can I speak of the Follies of Love with a grave Air; nay, sometimes it has been requisite to be a little gay and brisk, tho' not to such a degree as to wound Modesty, or sully the Fancy of those that shall read this Book.

I know some Persons are susceptible of Love, that they cannot look upon an amorous Object, or read any Book that treats of such things, but they are moved even to a Crime. I would advise such Persons to shun the Conversation of Mankind, and take up their Abodes in Desarts and Solitudes, where they may see nothing to be offended at, and hear nothing of what is said about Generation.



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I own I should be in the wrong to expose this Book to all the World, if our Endeavours and Art could not exempt us from the Motions of Love. But it being a Passion that touches to the quick, and we unable to withstand it, methinks we ought rather to praise, than blame a Book that teaches how to moderate it, and to preserve us in Health, considering how many Temptations we lie under, it being of human Prudence, call'd by the Ecclesiastick Fathers, *Prudentia Carnis*, to preserve ones health by the moderate use of the Pleasures of Matrimony.

Books do not always teach what is nought ; an ill Temperament, Examples, and immodest Conversation, do more harm.

No Man can with any truth say, that I teach excess of Love, or the activity and pliantness of this Passion towards any Abuses. To the contrary by exposing it to all the World, I cry down unlawful Pleasures, that they may be shunn'd and abhorr'd, as being the cause of destroying our Health, and frustrating the End of  
**P E R P E T U A T I O N.**

This Treatise was not made to bring the Work of Generation, or action of the Genital Parts, into a Method. That has been done long before by the strength of Nature alone. There is no occasion for any Science upon that Subject : The greatest Fools and Blockheads are Masters of it. Our design is only to set forth what Moderation ought to be us'd in the Pleasures of Love, to the end, if I must repeat it once more, good use may be made thereof ; be it either to preserve Health, to obey the orders  
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of Nature, to cure our Distempers, or the Curiosity of the Mind.

I am so far from writing of unlawful Pleasures taken with Curtizans, that I may say with the Poet,

*Nuda recede Venus, non est tuus iste libellus.*

We know, as St. *Hierom* bears witness, that all Caresses of Women are not dishonest, and that we may make use of them, provided no Abuses slide in. And if we believe St. *Austin*, he'll tell us, that Amorous Embraces are rather a Cure for our Weakness, and Comfort in our Languishings, than Pleasures we ought to abhor. *Nuptie sunt infirmitates remedium & humanitatis solatium. Aug. De Nuptiis.* Indeed, seeing the Church makes Matrimony a Sacrament, and requires its Children to be initiated in two of its most August Mysteries, we ought not to think the Pleasures of the Nuptial Sheet so horrid and abominable as some would have it. The Church deems them no ways Criminal, and some Casuists make them meritorious, seeing they are the Earnest of the Sacrament. Those that live single, and lead the best part of their Lives in Solitudes, are commonly deeper smitten with the Pleasures of Love than we. They suppose us to be of the same stamp, but they are grossly mistaken; for, being us'd to plentiful Tables, we eat with Reservedness and Discretion.

But all the Objections form'd against this Book, being alledg'd only by weak, nice and scrupulous Persons, I desire it may never fall in-

to



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to their Hands, nor under their perusal, and that only wise People may improve by reading it.

I no ways doubt but if a Man shall judge of the Book by the Title of its Chapters, it will appear Lewd and Indiscreet to some Persons of ill Education, worse Inclinations, or cross-grain'd Wit. But if he opens, reads and judges without pre-occupation of any sign in composing it, he will adore the Divine Wisdom that inflames our Heart by Love, for the propagation of our Species.

But every one is not able to judge of this Treatise, 'tis like a Picture that all People do not know, to judge of which a Man must be well instructed in Painting, and afterwards take the true visive Point, there being but one, and that indivisible, in order to form a Judgment; some are too near or too far off, others too low or too high, and so judge amiss. Besides, Ideots and Fools are no ways fit to Judge, nor those that only rely upon hear-say or prejudice. The first being merely Ignorant, say it deserves not to be read: The second sort being Wise, judge well of it, or say nothing, and admire God's Orders in reference to Generation: Lastly, The third sort being half-learn'd, and in greater number than the rest, give out, that the Book is pernicious. They set up for Wits, trouble all the World, and judge worse than all the rest. They have the Jaundice, and say that I am daubed with Yellow. Indeed, every one has not a gift of judging well, it requiring an upright Mind, good Sense and Relish of things, and few Persons have this Talent.



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Instance what *Quintilian* gives us to observe, viz. that some in his time did prefer *Lucrece* to *Virgil*, tho' if the first is compar'd to the latter, he hardly deserves the Name of a Poet. In fine, I desire no other Apology for my Book, than that of Father *Theophilus Renaud*, in favour of his Country-man *P. Sanchez* Jesuit, who wrote of Matrimony as well as my self; and I do not doubt but 'twill be well enough defended.

A Friend of mine told me the other Day, that I had written this Book to sanctify some, and scandalize others. 'Tis true, according to my own Experience, that it appears virtuous to some, and vicious to others. Distempers and Interests spoil our Minds, and we do not judge alike in all Ages. The Love of a Party shuts our Eyes agreeably, and Passion changes our Justice. Some look upon the Book as lewd and designing, their own Heart being impure and proud. Others consider it as something Natural and Divine, their Hearts being just and submissive to the Orders of God. Thus 'tis prais'd and blam'd according to the Difference of Persons. As for my own part, if I had a mind to judge of an Author, I would first know his design, and consider his Book in gross, without confining myself to a single Expression, Period or Chapter, and then it might be easily discover'd whether he teaches Virtue or Vice, or puts Men upon unlawful Amours, or such as are allow'd.

No Parson ever preach'd up moderation of Pleasures with greater Zeal, nor has ever been more fervent to exhort People to shun Sensualities in Matrimony? Who stands more up against  
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excess of Love, or teaches surer means to avoid its Allurements, than *Art 2. Chap. 3.* of the first Part. *Chap. 1. 2.* and *6. Art. 1.* and *2. Chap. 8.* the *10.* and *11. Chap.* of the second Part, the *1st Chap.* of the third Part of this Book, and several other Passages do clearly evince.

No Man can ever judge true by the outside and appearance of things. If we consider that some carested their own Daughters, that *Samson* did Wonders, which *St. Hierom* calls Fables in a litteral sense, that *David* committed Adultery, that *Thamar* prostituted her self, that *Hosea* is dishonestly marry'd, that *Holla*, and her Sister, ran after Debauchees, would not any Man think these things dishonest, abominable and unworthy of being plac'd in holy Writ? But there is a great deal of Wisdom under these Covers, and Mysteries hidden under things no ways obscene. The Figures of *Aretine* engrav'd by the *Carra-ches*, are horrid to look upon, considering them with the Eyes of the Body; but there is Morality hidden under these infamous Postures, which shows that excessive Pleasures of Love, cause infamous Distempers, and an untimely End; the unavoidable Consequences, and necessary Rewards thereof.

The same Persons that objected against this Book, have also made their Criticisms upon it, and like Toads croak only in the dark. But I humbly beg of them, if they begin to criticize to be more modest, sincere and reasonable, and not do either with Precipitation, Hatred, Malignity, Pedantry or Envy, and then I allow them to criticize severely, without rendring



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them obnoxious to such Punishment as *Baptista Ignatius* inflicted on *Robertel*, or the hatred King *Chilperick* bore to *Gregory of Tours*, and *Salvius* Bishop of *Alby*. More I beseech them, not to judge of my Book till they have read it. As was formerly done to the Books of *St. Thomas* and *Roger Bacon's*, they being reputed Magicians by the sole Title Page: And lastly, That they do not stupidly yield to the Perswasions of my Enemies, or malignity of ignorant Fellows, for there are abundance more Ideots in the World that stare at Grotesk Postures, than wise Men that apply themselves to contemplate the Beauty of Nature. After all, if they find it bad let them blame it with all my Heart, and burn it, as *Nero* did formerly the Satyrs of *Fabircius Vajentus*, and the Roman Senate the Books of *Cremantius Cordus*. Then all the World will read it, and I am sure I shall then meet with several Persons that will take my part against such as find fault with the Book, and calumniate its Author.

Common Sense, and exactness of Judgment, is somewhat scarce now a-days. Would-be Wits are met with every where, that can't discern Truth, but take things in the worst manner, and pass the weakest Arguments and Reasons for current Coin to others, being so opinionated as not to listen to any thing that may undeceive them. In fine, they decide boldly of what they do not know, and understand only by halves. This false judging characterises this sort of People, but sometimes those that are reputed wise are guilty of the same, which proceeds chiefly from a precipitate fancy, and want of due attention



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tention to things ; so that they must needs judge rashly of what they know but confusedly.

But why should I be surpriz'd at my Book's being maliciously criticiz'd, when it has been the fate of the most perfect Works, envy and hatred having attack'd them most severely. *Homer* sleeps often, and is full of Faults ; *Demosthenes* gives but little satisfaction to his Readers ; *Cicero* is a Compiler from the *Greek*, and his Thefts and Robberies shown, he is timid, base, flat, too copious, and too slow in the beginning and Digressions, too tiresom in the cadence of his Periods, and too backward too give Life and Motion to his Discourse. There is no connexion in the Discourses of *Seneca*, 'tis like Sand without Lime. *Pliny* the Historian swallows all his Judgment, and never digests any thing. *Virgil* has no Wit, and usurps the Thoughts of others. *Ovid* is too copious. *Horace* too dishonest, ungenteel, and writes Verse in Prose. *St. Ambrose* is the Crow of the Fable, and his Commentaries upon *St. Luke* trifles and stuff.

But be it as 'twill, I made it my Resolution, to have as many Judges as Readers, when I compos'd this Book. The Book is like an emancipated Child out of my Tutorage. The only Right I have lawfully reserv'd to my self, is to correct its Errors, and in this sense the different Judgments have been very useful to me. The first Editions were only rough Essays which I propos'd to literate Persons to learn their Opinions, and follow it in this Edition, for which I conceal'd my Name under a retrograde, wherefore I have corrected some free and harsh Expressions,



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ons, added several Histories and Observations, and some curious Chapters that will increase the Curiosity of the Matter.

But in fine, the Books that treat of Generation ought not to be accounted so terrible or immodest, as some would have them, seeing Father *Fabry* had one printed on this Subject, under the very Nose of the *Romish Inquisition*, wherein he speaks boldly, but wisely, of all the Circumstances that accompany the Actions of the secret Parts of both the reasonable Sexes.

Moreover, seeing *Cato*, who was reputed very wise among the Ancients, and virtuous among Physicians, advis'd his Son to read *Ovid* sometimes, to learn to love wisely, why may not I advise reasonable Persons to read my Book, since I only teach to love according to the Laws of Nature, and Maxims of Religion?

In short, I cou'd not write with greater Modesty than I have done upon the Subject in hand. Yet I have not spoken coldly of Love without being mov'd, 'twould have been an error not to have been touch'd. My Raptures, in my Opinion, have not been criminal, nor in Words immodest, tho' sometimes free and simple, by reason of the strength of the Argument. Disguis'd Words bear a double sence, and Women that understand the Tricks of Love better than we, would without doubt have taken them in the worst sence, and made me say quite another thing than I did intend.

In fine, notwithstanding all my care and industry, I could do no otherways than I have done in my Discourse. I shall be very well satisfy'd



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satisfy'd if a small number of learned or judicious Persons esteem either this Treatise, or my labour in compiling it. I'll value it more than all the Clownish Multitude, which is, for the most part, but an indifferent Interpreter of Truth. 'Tis what the wise Man said, that the Opinion of the People is the Opinion of Fools, and *Horace* insinuates the same by commencing one of his finest Odes with an

*Odi Profanum Vulgus & Arceo.*

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T A B L E



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THE  
MYSTERIES  
OF  
Conjugal LOVE  
REVEAL'D.

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CHAP. I.

*Of the Parts ministering to Generation in Men and Women.*

**G**OD proceeded in the Creation of the World as famous Workmen, who seldom affect to shew the Excellency of their Art at first, but defer giving Proofs of their Master-piece till the close of their Work. Thus he began his Workmanship by Creatures less perfect, and rested not till he had shown the greatest Tracts of his Power in forming Man according to his Image.

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The Matter which the Almighty made use of may justly be term'd a *Virgin Earth*, since it had not as yet served for any Production. This Clay he took the pains to shape into the various Parts we are compos'd of. *Woman*, who was to differ from us in Qualities, was not form'd of this Matter, and but Justice, she should be made of a higher and nobler Matter, seeing she ought to contribute much more than *Man* towards the great Work of Generation.

Truly, generally speaking, it seems that God has shown particular Care (if the Expression may be allow'd) to form the Parts of both *Sexes*, that were to be made use of for the propagation of the Species. For, considering their Union, Proportion, Figure and Action, as also the Spirits that are brought to those Parts, the Tickling and Pleasure that is felt in them, and even the Soul that resides there, (because, 'tis hence it sallies out to communicate it self to another) considering all this, I say, there is no Body but what ought to admire, and make particular Reflections on those Parts.

## A R T I C L E I.

### *Of the external Genital Parts of Man.*

**W**E call the principal part of Man's Privities the *Viril Member*, which the Ancients ranked among the number of their Gods under the Name of *Fascines*, to teach us what Empire it has acquir'd in the World : For no Charms or Enchantments can equal it. If perchance a Woman perceives it thro' some slight unfolding of the Garments, her Heart is at the same Instant inflam'd with a Passion, that is with Difficulty asswaged.

Truly, in these latter Ages, as well as in former, People have had that Part in great Veneration, because



cause 'tis the father of humane kind, and the Origin of the rest of the parts we are composed of. *Villandre*, as the History of *France* remarks, committed High Treason in touching the privy parts of *Charles IX.* with his Hands. The Law of the Old Testament orders the Woman's Hand to be cut off, that should Scornfully, or Injuriously have handled those parts, and that same Law, as well as the New, doth not allow any man that has any defaults in the engendering parts, to be admitted into the Church of God. And the *Caffres* take Pride in cutting off their Enemies Privities in the War, and making presents of them to their Wives and Relations, who wear them about their Necks as Necklaces. The *Viril Member* has a notable Commerce with the whole Body, if you touch it sometimes never so little rudely, the Heart at the same Instant feels Surprizing faintness, the Head suffers insupportable heaviness, and the eyes share in the pain through *Vertigo's*, and a dangerous dimness.

Considering this Part in gross, 'tis apt to be taken for one piece; but being examined piece-meal, 'tis found to be covered with a little loose Skin, and with another somewhat thicker furnished with Veins and Arteries, as also encompassed with a fleshy Membrane, which shuts up, like a case, all the parts that compose the *Virge*. Its Substance is neither solid nor bony; if it had been of the same nature with that of Dogs and Wolves, there would have been great disorder in the several Adventures of Men and Women, and there would have been no occasion for witnesses to make out a Rape, if the Party had hung by this part.

The common passage of Urine and Seed is placed in the midst of this part. The *Glans* cover'd with its *prepuce*, which is at one of its extremities, has such tender and sensible flesh, that Nature hath there establish'd the Throne of Sensuality and Pleasure in Women's embraces.



Two nervous, or cavernous Pipes, accompany the common passage of Urine and Seed. They are filled with a loose and spongy matter that resembles clotted and black Blood. The Arteries and Nerves bring Spirits into these small Cavities, which encreasing swell these two Pipes so as to stiffen the whole Body of the Member.

All this is not done without a Mystery; Nature having a design in all its Enterprizes, and that hardness which we sometimes feel, against our mind, doth not only animate and prompt to Copulation, but also to dart the matter, of which Men are made, with violence into the Woman's deepest Parts.

The *Virge* cannot raise it self without Muscles, nor continue stiff without a perpetual supply of Spirits; it would also be impossible, that the Seed should be squirted in as 'tis, were it not for other small Muscles that compress the passage, to make, it fall out with precipitation.

## A R T. II.

### *Of the internal Genital Parts of Man.*

THE Testicles are shut up in a Purse, as something very precious; from these Nature draws forth matter for the forming Miracles every day in the production of Men. These Parts evidence Manhood and strength, and it was not allowable formerly in the Courts of Justice at *Rome* for any Man to bear witness against another except his Testicles were entire.

Every Man has commonly two Testicles, if one is disordered, withered or wounded, the other may Minister to *Generation*. Some have naturally but one as the *Sylla's*, *Cotta's*, &c. but then Nature shuts up in this one part, all what ought to be contain'd in both. 'Tis more frequent for People



to have 2 or 4 Testicles than one, and Observations of Physicians take notice, that there are few Kingdoms, but what furnish some Families of Men that have three Testicles, but these have not the Advantages of the former; because instead of being more fertile by the number of these Parts, they become impotent, the prolific Vertue being distributed in too many parts to be of any Force. *Agathocles* King of *Sicily*, *Rochelle*, and *Mr. Pint* —, of this Town, knew well enough, that a great Number of Testicles was not the fittest for Generation whatever they might be for Lust and Pleasure, and that 'twas better to be furnish'd with one or two, than to have more.

If *Man*, says an ancient Philosopher, had his Testicles hidden in his Belly, there would not be a more lascivious Creature in the Universe; therefore to avoid the disorders of Lasciviousness, adds he, Nature has placed them outwardly, to receive Impressions of the Injuries of the Air. But I may answer, that this does not hinder Man from being the most Lascivious of Creatures, because he is disposed for the delights of Love at every Hour, and in every Season; whereas most other Creatures wait for certain Periods of Time, in order to Copulate.

Besides, Nature has a quite different Design in placing these Parts outwardly; the Seed is much better prepared, when it has room and time to perfect itself, and 'tis doubtless for this same Reason, that Women's Seed is less rectified than ours, because the Vessels that prepare its matter, are incomparably shorter, and less twisted with one another than those of Men.

Most Children have their Testicles hidden in the Belly, or Groins, and excepting some few, they seldom appear till about the Age of Eight or Ten Years. The Heat then beginning to be vigorous, pushes out those parts that before were hidden in Children. There are several Children whose Te-  
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sticles



sticles come down very late, and in some they never come down at all, and then one would take them to be Eunuchs, if they had no other Proof to induce us to believe them perfect. The Lady *Argenton* would never have call'd her Husband's Ability into question, if she had met with Testicles in his Purse, nor could they have justified his Fruitfulness by all the Proofs they had, if *Ambrose Paree* had not found his Testicles in his Belly after his Decease. And the Lapidary mention'd by *Kerckringius*, *Obs.* 13. would not have sung so strongly, had not his Testicles been hid in his Belly, for they fell down when he was 18 Years of Age after the fit of a Fever.

For all *Hippocrates*, there is no reason to believe his Position, *viz.* That the right Testicle is hotter than the left; and also that it engenders Males, whereas the other produces only Females. Experience and reason oblige me to be of a different Sentiment from that Physician, for we know that the Seed mixing together, when 'tis sallying out, the effect we perceive, can't be attributed more to one Testicle than another, but rather to the Complexion of the Man's and the Woman's Body, as we shall examine it more at large in the Sequel.

Moreover, I have observ'd in dissecting several Testicles, that the left had, for the most part, bigger Arteries and Veins than the other, and consequently must be more heated by Blood, and quickned Spirits; besides, the left Testicle was generally bigger, firmer, and fuller of Seed than the other, whence one might conclude against the Opinion of *Hippocrates*, that it ought to contribute more towards the Generation of Males than the Right. But, in truth, to repeat it once more, neither the one nor the other produces a Male sooner than a Female; Witness what *Gassendi* relates of a Man, who had caused one Testicle to be



be cut out, yet got Children afterwards of both Sexes.

The Testicles are closely cover'd with several Membranes very hard to the point of a Lancet, that the Spirits destined for the Life of future Posterity, may not be dissipated through the Pores; their Substance is a Clew of Spermatick Vessels, which one may term the end of the preparing and beginning of the Ejaculatory ones: It is made of an infinite Number of small Shreads, which are as the Store-houses of the Seminal Matter, that comes from the arterial Blood filtrated through a thousand small Conduits, and a nervous Juice that slides in amongst it through several little Windings. The Interstice between these Vessels is taken up with a glandulous Substance, which communicates to them a vertue to engender Seed. What is most pure and refin'd in the whole Body, is perpetually brought thither by the Arteries and Nerves. The Muscles press and preserve these two small Parts, and keep them up, that the preparing Vessels, and those that contain the Seed, may not be broken by the Weight of the Testicles, and the violent agitations of Love.

They could hardly avoid dismal Accidents in this Passion, if the same Muscles did not ward the Shock by drawing them up, and the Seed would often lack Spirits, if they were not pulled up to the root of the *Virge* by the same Muscles.

Some Philosophers, and after them some Physicians, will not allow the Seed to be formed in the Testicles; because, say they, they have no sensible Cavities, and no passage for the matter to be brought through, as also that these parts being cold, a spirituous Matter cannot be concocted in them; That in the dissection of Testicles no Seed can be perceiv'd: That there are Creatures that have no Testicles, and engender nevertheless. Finally, that we are assur'd by some Observations,



that Men who have been depriv'd of these parts, have got Children notwithstanding this loss.

All these Reasons appear very strong to those that only examine things in the Books of Authors; for if we search for the truth thereof by Dissection, and other better Reasons, we shall soon be of another Opinion.

'Tis known that the Spermatick Arteries go directly to the Testicles, and dividing in two Branches bring the fementifick matter to the *Epididymis*, and the Body of the Testicle; besides, 'tis known that the Nerves, which spring from the Sixth Pair, and those that come from the slip of Nerves, from the lower part of the Back-bone, communicate to the Testicles a spirituous matter proper for Generation.

Moreover, the Testicles being nothing but a Clew of Vessels, they have Cavities by the same Reason, though they are not Perceptible. The Seed also being but an Excrement, Nature doth not suffer it to stay long in the Testicles, that the Party may not be indisposed, which is confirmed by *Dodonæus*, who meeting with a Testicle in a *Spaniard*, of a prodigious bigness, cut it, and made abundance of Seed spurt out in the Eyes of the Spectators. Nay, Fishes have some Parts that stand them instead of Testicles: And finally, Stories reported of Men and Beasts that have Engendered without Testicles, are Fabulous, or else ought to be understood in such Sense, as we shall explain in the Chapter of *Eunuchs*.

But the principle Objection is taken from the Temper of the Testicles; yet we know that the Brain is of a cold Temper, and of solid Substance, enough to be in its Nature a *Glandula*. There is no Cavity seen in the Place where the Nerves have their Origin, and no Dissection as yet has made us able to observe what becomes of the Blood, that is Filtrated through its Substance, and what the mat-  
ter



ter next to the Spirits is, that makes us move and feel. The little reddish Serosity in the most solid Places, which I have observed by squeezing the substance of the Brain of a dead Body, is nothing but Blood, that began to change into a Nervous Juice. Thus although the Brain be of a cold Temper, as I have said, and that it has been made according to *Aristotle*, only to qualify the Heat of the Heart, yet it produces Spirits more subtil and refin'd, than those of the Heart; for the Arterial Blood mounting up swiftly by the motion it receives from the Heart, enters the substance of the Brain, in order to receive all it's spirituous Impressions. The *Chymists* and *Distillers* are at the same Pass when they distill Brandy or Spirits; for the Spirits of the Wine that is put into the Alembick, arising by Degrees to the Head, and distributing afterward by a long Passage in a Vessel where they are receiv'd, would be sharp and disagreeable to the Taste, if they were not sweetned in the Serpentine, or Worm, by the coldness of a Barrel of Water: Thus the Cold gathering and condensing the Spirits of the Wine, renders them more agreeable.

The same happens to the Brain; for the Blood gallying hot out of the Heart, and springing upwards, enters into the substance of the Brain, which by its Coldness condenses the Spirits, and renders the Blood the most Subtil, and most refin'd Liquor in the whole Body.

This being thus stated, there is no seeming Difficulty to give a Reason, why the Testicles are the Workers of humane Seed; for no body is ignorant of their being cold, because they consist of a clew of Vessels pressed by little Glandules; and if we can be perswaded, that the Blood is subtiliz'd by passing through the Brain, we ought also to believe, that the same Blood is rectify'd by penetrating the Testicles, and that it becomes a Seminal Spirit, if we may be allow'd the Expression.



There are two sorts of Vessels fastned to the Extremities of the Testicles; the one brings Matter to elaborate the Seed, the other brings back the Seed ready made, and afterwards according to the Opinion of *Anatomists*, discharge themselves into the small *Cellules*, or Store-houses at the Root of the Yard.

One may compare these small *Cellules* to the Cavities of a Pomgranate, when the Seeds are taken out; here the Seed is preserv'd for several Embraces, and different Generations. I have often had the curiosity to press those little Bladders, and small Glandules that are found near them, with my Fingers, to make the Seed come forth; and notwithstanding the coldness of the Corps, I have perceived a white, and pretty thickish Liquor, filter thro' a Membrane near a little Wart, and afterwards to pour out in the Urinary and Seed passage.

The callosity and hardness of these Cells and glandulous Flesh, call'd *prostrata*, and not a small loss of Blood running from the Temple Vein cut, renders the *Schytes* barren; for the *Tartars* being always on Horseback, they press these little Cells, by the weight and continual agitation of their Body to that degree, that they are hardned and render'd incapable for the future to squirt out the Seed, after having receiv'd it.

### A R T. III.

#### *Of the external Genital Parts of a Woman.*

**A**FTER having diligently examin'd the Parts of *Man*, which serve for Generation, it seems also to the purpose to consider those of the *Woman*, and at the same time to admire Nature in forming them, and its marvellous contrivance in their order and disposition.



If the privy Parts of a Woman were altogether the same, as those of a Man, and no difference but in the upside down of those Parts, we might, with some reason say, that a Woman were an imperfect Man, and that the coldness of her Sex is the cause of the Parts staying within, instead of coming forth, as they do in Men.

*Galen*, and *Fallopious* after him, for all their Skill in Anatomy, met with great Difficulties in maintaining this Opinion; for if we observe the different structure of the Parts of both Sexes, examining their Number and Bigness, considering their Cavities and Figures, and, in fine, comparing their Action and Use, 'tis visible that they are altogether different from one another; What proportion is there between the Womb, and the *Glans*; or, if you will have it so, the Cod of a Man, and the Womb, the Man's Member and the *Clitoris*? The Vessels that contain the Woman's Seed, do not resemble those in Men, and their Testicles are made after another fashion.

But without sticking at such Questions, that are of no use to my Subject, let us examine, in few words, those privy Parts of a Woman that we are first aware of.

Nature is wonderful in all its Works, and produces nothing without design. The Hair begins to point forth at 14 or 15 Years, at which time, according to *Theodoret*, the Soul is able to distinguish Virtue from Vice, and consequently Nature then puts a Veil upon the privy Parts of both Sexes, to signify, that Honesty and Modesty ought there to establish their chief aboad.

The privy Parts of a Woman, by some call'd *Nature*, because all Men owe their Origin to them, are the cause of most of our Sorrows, as well as our Pleasures; and I dare say, that all Disorders, that ever happen'd in the World, or do happen in this our time, spring from the same source. On-



ly read *Petronius*, and be well versed in the eight Years History which he has written of *Nero's* debauch'd Court, and I do not question, but you will be perswaded of the truth of what I say.

The *Labia*, and Wrinkles of these Parts, are only folds that the Skin makes there. They are almost like a young Cockcomb, and these Wrinkles betoken Age, as well as those in the Countenance, when Women grow old, or else have been great Prostitutes. The Wrinkles called *Nymphæ*, cause the noise that attends a Woman's Evacuation of Urine, which would doubtless surprize us, if we were not used to it.

After the *Nymphæ*, are placed four little Bits of Flesh of the figure of a Myrtle Leaf, which, tho' constantly water'd, yet keep up the Fire Nature has kindled in those Parts; nay, often 'tis as Water upon quick Lime, which incites and inflames them the more. These *Caruncles*, or little Bits of Flesh (call'd by Physicians *Myrtiformes*) as fasten'd to one another by Membranes, which often render the entrance of the Womb so streight, that scarce one of the Extremities of one's Fingers will go in, in a Girl of 9 or 10 Years, unless you injure her in tearing them. This is what the Matrons would signify in making their Reports to the Magistrate of a Rape, when they say the Cord is broken. And the separation of the same Parts, was a certain sign of Defloration amongst the *Jews*, by yielding Blood the Nuptial Night, which we shall examine in the sequel, with a great deal of curiosity.

There is a Part above the *Nymphæ*, longer more or less than half a Finger, call'd by Anatomists *Clitoris*, the which I may justly term the Fury and Rage of Love. There Nature has plac'd the seat of Pleasure and Lust, as it has, on the other hand, in the *Glans* of Man. There it has plac'd those excessive Ticklings, and there is Leachery and Lasciviousness establish'd; for in the Action of Love,

the



the *Clitoris* fills with Spirits, and afterwards stiffens as a Man's *Virge*, which Part it also resembles. One may see its Pipes, its Nerves and Muscles, neither is there a *Glans*, or *Prepuce* wanting. And if it was hollow thro', one would say, 'twas altogether like a Man's Member.

This part, lascivious Women often abuse. The *Lesbian Sappho* would never have acquir'd such indifferent Reputation, if this part of hers had been less. I have seen a Girl of 8 Years, that had already the *Clitoris* as long as one's little Finger; and if this Part grows with Age, as 'tis probable it may, I am perswaded 'tis now as long as that of the Woman, *Platerus* says, he did see, one who had one as big, and as long, as the Neck of a Goose.

Tho' this Part swells to the degree spoken of, during Life, in some Women, when Love sends Spirits thither; yet the trouble one is at to meet with it in dead ones, would be incredible, were not Experience on my side. So that it may be allow'd for truth, that the Parts are not in the same condition during Life, and after Death.

If this Part causes sometimes Disorders in Women, it is also very advantageous to them; for 'tis to the Womb, what the Windpipe is to the Lungs. In conjunction with the *Caruncles* it corrects the cold Air, that might disorder the Womb, and at the same time hinders extraneous Matters from entering into it.

All the Parts already mention'd would be useless to Generation, if *Hymen*, styl'd by the prophane *Latin Poets*, *God of Marriage*, was not of the number. The ancient Anatomists, who only busied themselves about the most common things of Anatomy, took the *Caruncles* abovesaid to be the *Hymen*; which being, for the most part, knit together by strong Membranes, oppose the entrance of *God Priapus*; for 'twould not be reasonable, according to the Tenets of the *Pagans*, that any thing  
else



else but a God should oppose the designs of another God. Yet sometimes it happens, tho' very seldom, that Nature being willing to preserve the Womb of some tender Woman, produces a Membrane above the Urinary passage, that Air, or other extraneous matter, may not disorder the interior parts; and this Membrane is properly call'd *Hymen*. It is full of Veins, and commonly bored thro' the middle, to give way on one side to the Terms, and on the other to the entrance of the Seed. But this Membrane call'd *Hymen*, being contrary to the Laws of Nature, Anatomists have taken the *Caruncles*, joyn'd together by small Membranes, for the *Hymen*. As for Example, *Vesalius*, *Aquapendens*, *Fallopious*, *Casseri*, *Sebosius*, *Banbinus*, and several others, who call these Caruncles joyn'd together *Hymen*, which sometimes must be cut, as we shall see further in *Chap. 3. Art. 2.* by a passage that all *Paris* has heard, which I shall relate in all its Circumstances.

#### A R T. IV.

##### *Of the Internal genital Parts of a Woman.*

**A**Mong all the Parts of a *Woman* that serve for Generation, the Womb ought to be first named; and tho' 'tis one of the weakest parts, yet the Treasures of Nature are deposited in it. It is the Land where *Diogenes* us'd to plant *Men*, and where he immortaliz'd himself, without being asham'd, in the middle of the Streets.

It is situated below the Belly, between the Bladder and the strait Gut, which serve for Cushions to the most fierce and unruly Creature, while he continues in his Mother's Womb.

It's pretty large in middle-fiz'd Women, that are used to be often kiss'd; its depth is eleven Fingers breadth, or thereabouts, from the entrance to the bottom, but 'tis very small in Virgins and Old Women.



men, and, for the most part, no bigger than a Horse-bean, or Pigeon-egg. In short, in these latter, 'tis nothing but a hard wither'd Skin, depriv'd of Arteries, and any seeming Veins.

When Maids have their Terms, or a Woman has conceiv'd, all its substance puffs up a little more than before ; and in proportion to the growth of the Child, the Womb becomes larger, and more extended in its Circumference, but somewhat thicker at bottom, by reason of the after-burden that is plac'd there, and the number of Vessels it is furnish'd with in that part, which the experience of several Dissections has made me observe.

A Bottle gives a pretty just Idea of the Figure of the Womb, with this difference, that 'tis something flatter when empty ; its Ligaments keep it knit to the lower Belly, that it cannot be shaken without Violence. Its Neck ties it below, and the Ligaments fasten'd to the Groins and inner parts of the Thighs, hinder it from launching upwards, in those Suffocations that so often trouble Women.

By reason of these two Ligaments, breeding Women are made sensible of those cruel Pains in the Loins, as also sometimes, for this same reason, render'd apt to discharge upon the Buttocks the Impurities of an infamous Copulation.

But as the Womb cannot rise, so neither can it fall, except it be through some extraordinary Effort ; for 'tis tied above by two firm and large Ligaments, that resemble *Bat's Wings*. There the Testicles are plac'd, and the Vessels that bring the Seed to the Womb. By means of these Ligaments the Womb is hindred from falling out of its place, thro' the heaviness of the Child, or by the violent efforts of Travel, so that this part cannot possibly move out of the place Nature has put it in, as the Ancients would make us believe.

It is not only mastered by the abovesaid Parts, but a great number of Arteries, Veins and Nerves, that



that terminate in it, stand also instead of Ligaments, and the Membranes which encompass and constringe it, hinder its going out of its place.

We observe two Vessels that stand somewhat out from the rest on the two sides of the Womb, which *Diocles* stiled the *Horns*, because they bear some resemblance to Horns in Beasts.

The Neck of the Womb is one of the most considerable Parts, 'tis the Gate of Modesty, and according to common experience, the Sheath of a Man's Member. It is naturally winding to keep off what may be hurtful to the Womb from abroad, and also to give greater pleasure to a Man when he caresses his Wife.

Whenever this part begins to feel the pleasure of Love, 'tis put in such an agitation, that being of a nervous substance, and full of folds, it widens and streightens as occasion requires.

There is a necessity for a Woman's having Testicles as well as a Man, seeing she ought to contribute so large a share towards Generation: And I admire how any Physicians could be led into the Sentiments of *Aristotle* about this matter. This Philosopher was of Opinion, that the Woman does not concur in Generation by yielding of Seed, and that she contributes nothing but Aliment for the nourishing and making grow what she conceiveth, which we shall examine more at large in the third part of this Book.

But 'tis certain that Women have Testicles, spermatick Vessels and Seed, because they sometimes pollute themselves; and their Testicles, which are hollow instead of being solid, as Men's are, contain several small *Cellules*, wherein a Humour is kept, that spurts up in the Face of those that cut them.

*Paracelsus* and *Amantus* a *Portugueze*, have left in Writing, that the Womb is not the only place, where a Child may be formed. They put a Man's  
Seed,



Seed, with some of a Woman's menſtruous Blood into a Viol, afterwards they placed this Viol into Dung to obſerve how Nature went to work in a breeding Woman's Womb. But beſides that, this ſeems impious, and impoſſible, I dare not pin my Faith upon an Impoſtor, and a Jew, in the Experiment they propoſe.

Yet I own that there are ſome Hiſtories that mention Childrens being formed in a Woman's Stomach, and ſpermatick Veſſels, which are call'd the *Horns* of the Womb ; but to give my Opinion, the firſt ſeems altogether impoſſible, becauſe the Stomach performing daily Diſteſtion of Aliments, it cannot change its Action into that of the Womb. The other appears more reaſonable, the Horns being a part of the Womb, and having all what is marked for Conception, and the Nouriſhment of the *Fætus*, as we ſhall prove it in another place.

The Womb, according to *Plato*, is an Animal that is extraordinarily moved when it paſſionately loves or hates any thing, its Inſtinct is ſurprizing, when it approaches a Man's Member in order to draw from it wherewith to moiſten, and procure it ſelf Pleaſure.

Its principal Action is Conception, when the Seeds of Man and Woman joyn together in its folds, it receives them as a good Mother (*Matrix*) according to her Name in *Latin*. It fits upon the Seed with a moderate and gentle heat, in order to produce, in due time, of this animated Seed, one of the fineſt Creatures Nature ever attempted ; which we ſhall more particularly examine in the third Book. The Womb has alſo other Uſes, particularly the voiding of ſuperfluous Blood, and diſcharging ſuch Impurities as may prove offenſive to Women: It is not to be imagin'd, tho' ſome will have it ſo, that this Blood may come to acquire a poiſonous Quality. To the contrary, 'tis commonly pure and fine, and only thro' ſuperfluouſneſs



ousness and plenty, causes those monthly Flowings from the Arteries of the Womb.

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## C H A P. II.

*Of the Natural Proportion and Defects, of the Genital Parts of both Sexes.*

**I**F we did but observe what passeth every day in the World amongst the most perfect Creatures, in respect to Generation, we might find that God, or, (if you will) Nature, which is the Universal Organ of his Power, has given to every Species different Parts to perpetuate themselves. As also that some Parts receive others when they Copulate. The *Genitals* of Females are not form'd by chance. The Souls of Brutes, and Intelligences in Women, make up the attire of the privy Parts of both Sexes, by the order of Nature.

The Intelligence (or if you please to speak otherwise,) the Soul created by God, and afterwards placed in the little Body of a *Chinese*, in the middle of *China*, to make use of this Example, chuses in the Body of its Mother, after Conception, the most proportionable matter for the forming of such parts, as must one day contribute towards Generation. There is no occasion for a Pattern, it is sufficient to execute the designs of Nature, and to keep the Measures and Proportions, which is necessary for the figure of the privy Parts of the Man that is to be born. The Intelligence therefore places those parts in their natural situation, and makes a strict union between all the Compound, in order to render them serviceable when occasion shall serve.

Another Intelligence of the same nature with the former, is busy in *Fran.* to chuse a Matter in the Woman's Intrails that has conceived, that is most disposed for the forming of a Girl, it acts so well  
upon



upon this occasion, as to render the Parts proper to be, in time, a place where a Man or Woman may be engender'd.

The privy Parts of these two Children are so just, their Overtures so proportionable, the depth so regulated, their distance so well adjusted, that nothing remains but to admire the Work of God by the Ministry of these two Intelligences; for altho' they are distant from one another half the terraqueous Globe, yet they have framed the privy Parts of both Sexes so exactly, that when these two Parts shall be in a condition to joyn amorously, nothing can hinder their Copulation. They'll fit so well as if they were Cast in a Mould, considering the proportion they bear to each other. But if these Intelligences want Matter for the forming of the privy Parts of either Sex; or if the Matter is too copious, inflexible, or of some rebellious Qualities and Figures. If the Figure of the Mother's Seed is hurt, or its Temper inordinate, then there is no probability that these Intelligences should succeed, in fashioning the Parts to perpetuate the Species.

I can neither blame Nature, nor the Intelligences, for committing these Errors; they never do any thing that is defective of their own accord, especially when they aim at Generation, and Preservation of Mankind.

Such Defects and Infirmities happen not only to Children in their Mother's Womb, but also after they are brought into the World, as we shall have occasion to say in the following Articles.

#### A R T. I.

*Of the Proportion of a Man's, and a Woman's Secret Parts, according to the Laws of Nature.*

**A** Ltho' we are loath to expose the Mysteries of Love to the Eyes of the World, yet 'tis commonly known what passes in Wedlock, and People would



would still be better satisfy'd to have a more perfect knowledge thereof. If on one hand Sin has tacked Shame to this Knowledge, to make use of *St. Austin's* Thought ; on the other hand, Nature hath plac'd nothing there but what is delightful and pretty.

Nature never made any thing undesignedly, it having establish'd Laws for all the Parts we are compos'd of. Those call'd the *Amarous Parts*, have commonly their Dimension both in Men and Women. The Man's Member, according to the same Laws, ought not, generally speaking, to be above 6 or 7 Inches in length, and 3 or 4 in circumference, which is the just measure Nature has kept in forming that Part in most Men. If the Virge is longer and bigger 'tis too unweildy, for which reason the Inhabitants of the *Southern* Countries are not so proper for Generarion as we.

The Passage of a Woman's privy Parts is commonly 6 or 7 Inches deep, the interiour Circumference has no determin'd measure ; for by an admirable structure this Part proportions so well with a Man's Virge, that it becomes wider and streighter according to the Instruments that touch it.

## A R T. II.

### *Of the Imperfections of a Man's Genital Parts.*

**C**Asuists and Lawyers treat of this sort of business as well as Physicians, but after a different manner. The first think themselves obliged to take notice of these things for the good of People's Souls, by refusing Marriage to such as they judge incapable, and separating, for some time, Husband and Wife, that may be indisposed for Matrimony, through some Infirmities of the Genitals.

Lawyers find themselves induced to ventilate these Questions for the Interest of Justice, and the good



good of the Publick: That they may know the reason of the dissolution of Marriages, the better to rectify this Abuse. But because this Subject is but indifferently handled by the one and the other, I'll endeavour to give some light into the Difficulties that depend thereon, that they may, for the future, judge more exactly of such Differences, as shall fall under their hands, either as Judges or Arbitrators.

When the Man's Genitals cannot unite with the Woman's, People commonly accuse the Infirmities of one, or the other Sex: But for the better comprehending how these Infirmities happen, we must imagine, that the *Intelligence* which is ordered to form the Body of a Boy in the Mother's Womb, not finding always Matter enough to frame the Genitals, is obliged to render the same Parts Defective, and because the vital Parts are more necessary than those which contribute towards the Propagation of the *Species*, the *Intelligence* sometimes employs all the Matter destined to form the privy Parts for the more necessary ones; and for this Reason the privy Parts happen to be very small in time, the Matter being managed for other Purposes. This gave occasion to an Observation of *Platerus*, who Remarks, that a certain Man had only a *Glans* cover'd with a *Prepuce*, instead of the whole Member. The Defects of the privy Parts, as well as others, are not always Natural, and the Gentleman, mention'd by *Faul Zachias*, would never have got Children, if he had wanted half his Yard from his coming into the World.

Mortification of the Flesh, and Chastity, are powerful Causes of the diminution in those Parts. The Example of *St. Martin* convinces us of this truth. He Macerated his Body by unheard Austerities to that Degree, and stood up so zealously against the Libertines of his Age, that after his Death if we believe *Sulpicius*, his Yard was so Diminish-



minished, that 'twould hardly have been found, if its situation had not been known.

Too long, or too big Members, are neither proper for Copulation, nor Generation, so that for conveniency a Man's part ought to be middle sized, and the Woman's proportionable, in order to a stricter Union, and to receive more agreeable touches in all Parts.

The only cause of the too great length and bigness of Members, is superfluoufness of Matter the first Weeks of Conception: For the *Intelligence* that takes care to form this Part as well as others, not knowing what to do with so much Matter after the principal Parts are form'd, employs it to make a long and lusty Virge.

Admitting it true what *Physiognomists* say, viz. That Men with big Noses have also stout Members, as also that they are more Robust and Couragious than others, we have no reason to wonder at *Helio-gabalus's* (whom Nature had favour'd with swelling Parts, as *Lampridius* Reports) making choice of big nosed Soldiers, that he might be able to undertake great Expeditions with small Numbers, and oppose his Enemy with great Vigour. But at the same time he did not take notice, that well hung Men are the greatest Blockheads, and the most stupid of Mankind.

Little Men have often a bigger Member than others; nay, some Sparks formerly had Virges of such a length, if we may credit *Martial*, that they could even smell to them. And I cannot tell but this Poet may imitate *Clodius*, who debauch'd *Pompeia Caesar's* Wife, in the Temple of the Goddess *Bona*; for he, according to History, had one as long as two of the longest put together.

'Tis doubted whether the Seed is prolifick, that passes thro' a long Yard, *Galen* after *Aristotle* starts this Question, They both say, that the Spirits of the Seed dissipating, by the length of its passage, the



the Seed cannot afterwards be fit for Production. But several Physicians, and amongst others the learned *Hucher* is of another Opinion. For the Seed bearing directly down into the Womb, without receiving any alterations from the Air or any foreign Causes, it has all necessary Dispositions for Generation; and what this last Physician relates concerning this matter, evinces that he is in the Right.

Unless the genital Parts of both Sexes are well proportion'd, as I have already intimated, there is no probability of their joining strictly with one another. But if the same Man joins afterwards with a widow Woman, he meets with Pleasure, instead of complaint of pain he might cause to the first, by reason of the disproportion of their Parts; insomuch that we may allow to be true, what the Author of *Remedies against Love* has left us in Writing, viz. That if we love Persons whose Inclinations are answerable to ours, and whose Parts are proportionable, our Flame is happy, and nothing but Pleasure, and Tenderneſs, is the consequence of our lawful Love.

Indeed the two Women, mention'd by *Platerus*, would never have complain'd in Court, had they been able to suffer their Husbands; nor would the Judges have pronounced, with common Consent, that their Marriage should be Invalid, enjoining the Women to enter into a Monastick Life, and permitting the Men to marry again, had they not been satisfied of the Truth. For the next Wives these Men were married to, were better pleas'd than to make complaint of their Husband's Members.

I do not here speak of the prodigious bigness of some Men's Virges, we know they are not design'd for Wedlock, and 'twould have been manifest Injustice to have remarried the Man spoken of by *Fabricius Hildanus*, who had one as big as a new born Child.

Bigness and smallness are not the only Faults,  
C 2 the



the Yard is also defective when of a little Figure, or when all the little parts it is composed of are not in their right Places. For Marriage being instituted amongst Christians in order to have Children, there is no doubt, but if the Man's Genitals be so ill figured, as not to be able to consummate the Marriage, and withal, if this Infirmary be incurable, but that such a Marriage ought to be declared Invalid.

In fine, there are so many other Infirmities that deprive the Man's Member of its ordinary Function, that 'twould require a particular Discourse to describe them all. To be Brief, one cannot agreeably enjoy a Woman, if one hath been rough handled by a virulent *Gonorrhæa*, or a *Nodus Virulentus*, if the privy Parts are afflicted with Scabs, Ulcers or Scars, if the *Prepuce* be excessive big, if the Yard be bridled by the filament of the *Glans*; or lastly, if we are afflicted with any Distempers that hinder Caressing; all which have often caused Dissolution of Marriages, as shall be examin'd in the Sequel.

### A R T. III.

#### *Of the Imperfections of a Woman's privy Parts.*

**I** Am perswaded that Women are not so hot as Men, as also that they are subject to more Infirmities. Barrenness, which is the most considerable, proceeds sooner from the Wife than the Husband; for, if the least part should be wanting of that infinite Number that is constitutive of the Genitals, Generation cannot be accomplish'd, and a Woman that has such an Imperfection, can never hope to obtain the glorious and sweet Title of a Mother.

I have no thoughts to speak of all the Parts that concur within the formation of Children on the Woman's side, I have said enough in the preceeding Chapter. My design at present, is only to discover



ver such Infirmities of the privy Parts as may hinder Copulation, and that may be Cured.

I do not at all wonder that the *Phenicians*, as St. *Athanasius* Reports, obliged their Daughters, by severe Laws, to undergo Defloration by their Slaves before they were Married; nor that the *Armenians*, according to *Strabo*, Sacrificed their Daughters, in the Temple of the Goddess *Anaitis* to be Deflowered, in order to find more advantageous Matches, suitable to their Rank and Condition. For 'tis not to be express'd, what pain and faintness a Man suffers in the first Adventure, at least if the Maid be streight. The consequence of such Embraces is rather Grief and Hatred, than Love and Complaisance; nay, 'tis often one of the chief Motives of dissolution of Marriages. 'Tis by far more agreeable to kiss a Woman that is accustom'd to the pleasures of Love, than to caress one that never knew a Man before; for as a *Locksmith*, when he first brings a new Lock to us, is desir'd to move the Springs, that we may avoid the Trouble we should meet with in the first turnings of it, so likewise, the People mention'd but now were in the right to enact such Laws.

*Joan d'Arc*, commonly *La Pucelle d'Orleans*, was one of these streight Maids, had she prostituted her Honour, as the Enemies of her Vertue and Bravery publish this very Day, *William de Canda*, and *William de Fardins*, Doctors of Physick, who visited her in the Prison of *Rouan*, by order of the *English* Cardinal, and the Earl of *Warwick*, would never have declar'd her to be so streight, as to be hardly able to admit of a Man's Company.

It is no great fault in a young Woman to have a streight *Vagina*, or Inlet, unless it is to that pass as to hinder Generation, and Copulation too. The large ones are more Universal, but the wide ones ought not always to bear the Blame; for in some it may be naturally as wide, as in those that have had Children.



Though this last Faultiness doth not hinder Copulation, yet few wide Women Conceive, because they cannot keep the Liquor long enough, which the Man with pleasure Communicates to them.

The pass is naturally a little Winding, and doth not redress it self till it comes to the Point of an amorous Conjunction. 'Tis but Justice that Nature should stiffen it, seeing it stiffens the Genitals of Man, to favour the joining one another, and Facilitating of Generation.

Yet when this passage is dry'd and hardned, 'tis not in Love's power to mend it, neither has the fancy strength enough to soften it, and the Spirits grow Blunt, and loose their Vigour, when working upon hardness; so that nothing but those sweet and benign Humours that Nature sends Monthly to this Place, can soften and redress these hardned Parts.

We should not meet with so many Disorders as are observable amongst Married People in *France*, if *Plato's* Rules for a well ordered Republick were follow'd. They marry Blindfold, without considering beforehand if they are capable of Generation. Did they examine one another stark naked before Marrying, according to the Laws of this Philosopher, or else appoint Persons for that purpose, I am sure a great many People would be easier than they are; and *Hammerherge* would never have been Divorc'd from *Theodorick* had these Laws been in force.

No body can guess by viewing the outside of a pretty and well shap'd Woman, whether she has any Infirmities that may hinder Copulation. But when the Husband goes about to execute the Orders he receiv'd in being Married, he meets

*Crescite &  
Mult.*

with Obstacles, the Hymen of Caruncles, joining closely together, and filling up the middle space of the Woman's Privy Parts, frustrate his Efforts. Let him push till he is all in a Flame, these Obstacles will not give way to force, even if he were as vigorous



as all the Scholars of the Physician *Aquapendens*. Women that are clos'd up, and live after 15 or 18 Years, are not all entirely so; they have a little hole, or several together, for the passage of the Terms, and sometimes to give entrance to a Man's Seed, altho' such Women are not fit for Copulation, yet they may sometimes Conceive; and after this manner engendered *Cornelia*, the Mother of the *Grachi*, who was obliged to undergo Incision before she could be brought to Bed.

Child-bearing is often accompanied with such dismal Accidents, that the Women are torn after a surprizing rate. I have seen such as have had both holes in one. The Parts being thus Torn, and afterwards by Nature, put in their proper Places, there is such a quantity of Humours sent thither, that there is more Flesh generated than was before, in-somuch that the Slit is more stopt up, and when such Women are afterwards in a capacity to embrace their Husbands, they are amaz'd at their not being so wide as before.

Pocky Ulcers happening to the genital parts of Women, cause the same effects; they glue the Flesh, when they heal on both sides to that Degree, that nothing remains but a little hole, which serves from time to time for voiding the Excrements. The Life is in danger, if you go to cut and enlarge the passage. *Beninenius* would not hear the Woman that ask'd his advice in such like Case, this Physician chusing rather to let her continue in her Illness, than to run the hazzard of so many Accidents as may happen in these Circumstances.

There are so many Infirmities incident to a Woman's privy Parts that hinder the Consummation of Marriage, and consequently Generation, that 'twould require a Book on purpose to speak of them severally. It shall suffice here to add to what I have said above, that sometimes there are Excresciencies of Flesh in the lower part of the Womb by which



Copulation is frustrated; also that the *Clitoris*, in some, swells to such a bigness as to prevent the entrance of the Yard; and lastly, that the *Labia* are sometimes so long and flouting, that there is a necessity of cutting them in Maids before they Marry.

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### C H A P. III.

*Of means that correct the Imperfections of the secret Parts of either Sex.*

**H**Ad I not observed the Errors committed by Casuists and Lawyers, when they speak of Dissolution of *Marriages*, I should have contented my self with the foregoing Chapter, and not taken the trouble to observe in this, which is but a Sequel of the former, such Remedies as ought to be applied to the privy Parts of Men and Women, that are often afflicted with Distempers judged Incurable.

'Tis such Distempers as hinder mutual Caresses, and those reciprocal Liberties allowed in *Wedlock*.

I shall here speak of Distempers that afflict the outside of the privy Parts of either Sex, and only examine those that are Curable, designing to discourse in another Place of incurable ones, which cause the Impotency of Men, and Sterility of Women, and promote Divorces amongst married Persons.

### A R T. I.

*Of Curable Distempers that happen to a Man's Member.*

**M***atrimony* being instituted to have Children there is reason to believe, that if the Genital Parts of either Sex are not in a Capacity to admit a strict Conjunction, the design of the Holy Church in conferring this Sacrament, will, in a great measure, be frustrated.

The Conjunction of Male and Female ought to preceed Generation: Copulation failing thro' natural



tural Infirmities, or some unthought of Accidents, 'tis in vain to hope for Children, because one is a consequence of the other.

To explain my self more clearly, I'll say that a young Woman will make a loud Complaint in Court, of the length of her Husband's Yard, the very approach whereof, puts her to cruel torment. Indeed, the pain she suffers in being touch'd by it, makes her lose her Senses, and quite stupifies her, the Man tearing her *Nymphæ*, murdering the *Caruncles*, splitting the Passage, and forcing down to the very bottom of the Womb. From which Action ensues a great effusion of Blood, Looseness, and other inconveniencies, that she is expos'd to, after having been caress'd in such a manner.

Yet this is not without a Remedy ; for cut a hole in the middle of a piece of Cork, one or two Inches deep, according to the excessive length of the Yard, and afterwards trim the Cork with Cotton on both sides, wrapt up in fine Linnen and quilted, and fastned to Strings on each side, and when Love makes its Flames known, let the Member pass thro' the hole of this Bolster, and tye the Strings to each Thigh to keep it on, and new Pleasures may be enjoy'd by the contrivance of this Artifice. The Damsel shall no more shun the Carasses of her Husband, nor refuse his amorous Embraces. She must take care to have two, if one should chance to be forgotten, or else necessity must make her find it agreeable to put her hand to it, by which means she'll avoid the pain she felt at first, as also the despair of having Children for the time to come.

The bigness of a Man's *Virge* is not so troublesome as its excessive length ; it only enlarging the Parts, which being membranous and fleshy, widen easily at pleasure ; Nature having made them for that purpose. Few Women now a-days complain of the bigness of their Husband's Members, provided



ded a Woman be middle-fiz'd, has good Haunches, and no faultiness in her Secret Parts; I cannot see how any ill Accidents can be fear'd from her being serv'd with a lusty *Tarsus* the Nuptial Night. If the Parts be too strait, they may be dilated by proper Remedies, or else if you please, you may diminish the excessive Bigness of the Man's Member, by means of cold and astringent Cataplasms. But I should apprehend this sort of Remedies to be destructive to the Seed; insomuch that 'tis better to widen the *Vagina*, than to fiddle away a great deal of Time in diminishing the bigness of the Yard.

I told you before I should not here speak of incurable Distempers, nor of the excessive bigness of the Member, that may be caused by some Distemper. I know that no Body is at such time disposed either to please a Wife, or to engender. Nor can I believe that *Peter Petrod Farrier*, of the Village *Cresciat* in *Swisserland*, had a mind at 40 Years of Age to join amorously with his Wife, his Yard being then as big as a new-born Infant. For, according to the report of *Fabricius Hildanus*, he had a great Mass of unequal Flesh, livid, and soft as a Mushroom, between his Thighs, which this *German Doctor* cut off. He was so far from dying by this Operation, that he grew better upon it, and had from time to time some Motions of Concupiscence when lying by his Wife's side; but, to his own misfortune, wanted Parts to execute those secret Orders of Nature.

When the Filament which ties the *Prepuce* underneath to the *Glans*, reaches to the Urinary passage, the Member bends in standing, because the Head being pull'd down, the Yard is constrain'd to assume the Figure of a Bow. A Man thus disorder'd, pretending to shew due Benevolence, increases his pain, by the Yard's bending more than before. Yet the extream Passion of Love, makes some forget the Pain; for example, the *Lutheran Minister*,  
men.



mention'd by *Hofman*, who generously disdain'd it, had several Children by his Wife in spite of this Inconveniency.

The remedying of this is not in the least difficult, only give a cut with a pair of Scissors to the String which keeps the *Glans* out of its Byass, to hinder the *Prepuce* from joining any more with the *Glans*. To cure speedily the pain that may be caused by the Operation, put in the Wound a piece of Linnen dipt in the White of an Egg well beaten, and continue this Medicine for some days to give time to Nature to cicatrize it.

The *Italian* Matrons have an ugly Custom in this respect. They suffer the Nail of the Right-hand Thumb to grow, and when they perceive the Filament of the Tongue, or *Glans*, in little Children, they cut it with their Nail, and thus break what keeps the Parts confin'd. But to tell my Opinion, this sort of Tearings cannot but cause Inflammations, which may after terminate in Death.

There is another reason for the crookedness of the Member, *viz.* when the *Prepuce* is so joined to the *Glans* either naturally, or by neglected Ulcers, that there is no caressing one's Wife without feeling most exquisite pain. Our Physicians that have not thought it unbecoming their Station, to contribute with their own hands to People's Health, pretend that this Distemper may be cur'd, if due Care and Application is used; but they differ, in Opinion, about the Operation. Some think there must be more of the *Prepuce* than the *Glans* cut; because the *Prepuce* being a Skin that cannot bleed much, nor cause any considerable Inflammation, as is daily observ'd in the Circumcision of the *Jews*, the Operation must by consequence be easier, and less dangerous. Others, to the contrary, will have more of the *Glans* than the *Prepuce* cut; because, say they, 'tis sooner cicatriz'd, and the Patient afterwards better dispos'd to get Children; and 'tis also be-



becoming, and decent, to have the *Glans* cover'd. But, for my part, I think it best to keep the middle way between both these Opinions ; and if either of them must be favour'd, it must be the first.

After the Operation is over, and the *Glans* uncover'd, as much as is requir'd, put, as I said before, between both, a piece of Linnen dipt in the White of an Egg well beaten, or in some other Digestive that the Surgeon shall compose, according to the indication of the distemper'd Part, of the Pain, and other Accidents, which are always to be consider'd in the application of Remedies. We meet with an Observation in *Fabricius Hildanus*, of a Young Man of 20 Years of Age, that is suitable to our purpose : Being married to a young Maid, he found himself impotent the very Nuptial Night, by reason of this Infirmary. This learned Physician perform'd himself the Operation upon him, and the young Man being cured, satisfy'd his Wife so well, that she never complain'd of the Impotency of her Husband.

We meet still with a third Cause of the crookedness of the Member, when it stands. After the Complaisance a Man has had for an infamous *Courtizana*, by keeping himself a pretty while in a condition to satisfy his enormous Lust, there happens sometimes to one of the sides of the Yard, that which we call a *Nodus*, which is nothing but a hardness, commonly as big as a Bean plac'd on the Nerves of this part. There is but an obscure pain felt when you press this hardness clumsily, but when the Yard stands, the pain is insufferable, by the straining and bending the Yard undergoes in this crooked posture, which is contrary to the Laws of Nature.

Some have pretended to cure this Infirmary, by softning the hardness that causes it ; but they have  
put



put their Patients in despair of a Cure, not foreseeing, that emollient Medicines apply'd encrease the Evil, by opening of the nervous parts of the Yard, and receiving more vaporous Spirits than before: For in moistening of the *Nodus*, the porous Ligaments are also widen'd in manner of an *Aneurisma*, or swell'd Vein, so that these means rather increase than cure the Distemper.

Experience teaches us to proceed after a quite different manner, and astringent Medicines are known to perform the Cure alone: That dipping Pledgits, or Lint, in such Compositions, and applying them luke-warm, the *Nodus* will soon cure.

*James Houllier* teaches us an ingenious way to give the proper and natural Figure to a crooked Yard. He tells us, that a Man that was impotent for this very reason, was perfectly cur'd after putting his Yard in a leaden Mould proportionate in bigness, and keeping it close in it for some considerable time. A Man's Yard is soft and flaggy for several reasons, that hinder the Action Nature formed it for. If too young or too Old, the Member will not stand, and when it happens otherways, the stiffness is without effect, and no advantageous Consequences can be drawn for the propagation of the Species. The vaporous Spirits are the cause of it, and 'tis rare to meet with prolifick Seed in those two Ages.

Otherways, if one is ill, or but lately recover'd from some acute Distemper, or if the Yard is discompos'd in any of its Parts, there is no probability of its acting, before proper Remedies are apply'd. As also, when Medicines have been inwardly taken, or outwardly apply'd, to extinguish the flames of Lust, and vanquish the Incitements of the Flesh, as we shall elsewhere observe; the privy Parts are too flaggy and lank, and not able to contribute to Generation. In fine, if one is exhausted, or bewitch'd as 'tis said, all the Genital  
Parts



Parts languish and will not permit to Copulate with a Woman.

We shall only examine at present, the Causes of Curable Distempers, and confine ourselves to such as afflict the Yard, and render it lank without prying into remote Causes, reserving that Head to be discours'd of, when I shall treat in general of the Impotency of Man.

An acute Distemper destroys our Passion; Love is languishing when we suffer, and we are unable to enter into an amorous Conjunction, when our natural Heat and Spirits are not multiplied within us, and communicated to our privy Parts.

A miserable Life doth without doubt extinguish our Flame, and a Man that fares low has no great Stomach to divert himself with Women. Excessive labours renders us wise in this Point, and we think of nothing but Rest and Repose when we are tir'd. Besides, the Mind being very intent upon Business, our privy Parts are as 'twere benumm'd, when we apply ourselves to Love. Witness those that govern Kingdoms and States by themselves, who commonly get blockheadish Children, as if the Father's Wisdom did rather remain in the Affairs of State he has managed, than in the Children he has Engendered. Sometimes we take such full swings with Women, that our secret Parts become so Feeble and Languishing, as to refuse to obey us in the very flower of our Age, when we order them to move.

Such Infirmities are not without Remedies, a good youthful Constitution will soon recover the weakness of a late Distemper; and if withal we fall in with a fine Season, choice Food, and good Wine, the diminish'd strength will soon revive, and what Fasting had destroy'd good Chear will restore, and fit us for the use of all our Parts.

Repose is the only Specifick for hard Labour. Medicines, that are Enemies to us, have also their Antidotes. As the privy Parts of a Gentleman



man rendered very lank by a yellow Ointment made of Quick-silver, that he had rubbed them withal, recover'd presently upon the application of Oyl of Lavender.

What is wasted in the Embraces of Women, may be repaired by containing and withdrawing from their Company. The young *Spaniard*, mentioned by *Christopher de Vaiga*, could never have repeated his Pleasure so satisfactorily with his Wife, had he not behaved himself after this manner. The History is too considerable for my subject to be omitted. I advised a young Gentleman, says that Physician, to absent himself a Fortnight from the Town where he lived, to get on Horseback the 14th Day of his absence about Night, and to go 8 or 9 Miles after which he might come home, and sup with his Lady; who, with her Bosom open, should be placed over against him at Table. For I ordered him adds he, a roasted Capon, a Ragoust of Mutton boiled with Rocket; we had plenty of good astringent Wine, as also sweet Wines for desert. Three Hours after I did advise him to go to bed with his Wife, who was to warm his Reigns for him by laying close to his side, and to sleep in this Posture. When he awoke he was to entertain her with amorous Stories, and then Sleep again if Possible; the Day breaking he might caress his Lady, and acquit himself as a valiant Cavalier. My advice adds he, was very favourable to the Gentleman, not only for that time, but at several Seasons. I would not alledge this History, continues he, without having experienced the same in several Persons. I have tried, adds he, that this way of proceeding is very proper to Invigorate those that have wasted themselves in the Sport.

We may then conclude, that the lankness of a Man's Yard, that has been at his Diversion with too much heat and earnestness, is not always Incurable. Were it so, the Duke of *Alba's* Gentleman mentioned



oned by *Houllier*, would not have recovered so soon to the admiration of all his Companions. The Medicine call'd *Sambajeu*, in *Provence*, has wonderful effects upon flaggy and lank Members, if we believe *Valleriola*. And indeed, there is nothing better against such a weakness than Eggs, Sugar, Saffron, Cinnamon, and the Wine of which this Drink is made.

Other Distempers infest the Member to the same degree of Violence: But some are Benign, and curable by the first Remedies applied, others Malign and Stubborn, that will hardly yield either to Sweating or Salivation, either to Fire or Sword, as one may say. And these latter draw their Origin from an infamous Commerce, and do afflict Men in a most surprizing manner.

Some Men have so long a *Prepuce* as to be unable to Copulate. The Yard being importunate in this Case, the Seed evaporates before it can be Communicated, and consequently rendred unfit for Generation. Those that have this Infirmary, do frequently pollute themselves in making of Water; Instance, the Man of 22 Years of Age, of whom *Fabricius Hildanus* has left an Observation.

For fear this Infirmary should cause Retention of Urine, and an Inflammation in the Neck of the Bladder, for the most part mortal Distempers, one must not scruple to cut the *Prepuce*. There is no danger in this Operation, as may be instanced in the Man mentioned but now, who married sometime after his *Prepuce* was cut, it being about 6 Inches in length. The Greek call this Distemper *φίμωσις* that bends the Yard for the most part, when the *Prepuce* not being tuck'd up is fastned to the *Glans*, as we have observed before.

There is another Distemper directly opposite to this, called by the same Surgeons *Παγγφίμωσις* when the *Prepuce* being tuck'd up, presses so hard upon the Root of the *Glans*, that it cannot be brought into  
its



its place again, tho' 'tis pulled and forced somewhat forcibly with the Fingers, which proceeds from divers different Causes.

Sometimes Travelling in a hard Winter Frost, the *Glans* and lower part of the *Prepuce* may rub on a stiff Linnen or Woolen Cloth, and then they both swell. The *Prepuce* draws up, and cannot be put in its right Posture, whatever violence is used, inso-much that the Yard is often strangled on such an occasion, the which a Learned Man (whose Devotion has made him take up a penitential Habit) felt last Year to the most imminent danger of his Life.

I can hardly express how many Evils are caused in the Yard by cold. The Northern People are very careful to defend it against the Rigour of the Climate with Furrs, otherwise they would sooner end their Days than multiply their Species by this Part. Cold oftentimes hardens it as a Stone, and 'twould continue a pretty while in such a Condition, if we were not taught by Experience, that Fire softens and diminishes the Pain; as *George of Transilvania* proved it according to the Report of *Smetius*.

Young People not being accustomed to the violent Exercise of Love, are sometimes afflicted with an overturning of the *Prepuce*, which is presently cured by a little cool fresh Water and abstinence; for Instance, the Young Man of 24 Years of Age, cured by *Fabricius Hildanus*, after this Manner.

But if the strangling of the Yard proceeds from malign Causes, as an infamous Conjunction, such a speedy or happy Cure must not be hoped for. For the Yard being Porous, swell'd by Blood, and animated by Spirits, receives easily the impression made by a corrupted *Courtizana*, and is consequently often afflicted with malign Distempers.

It remains to talk of a Distemper that sometimes happens to the common passage of Urine and Seed, when after a virulent Ulcer, there is a Caruncle, or soft and proud Flesh bred in it. Altho' this be



difficulty cured, yet I have not judged fit to place it amongst such Accidents as render a Man Impotent; because I do not take it to be altogether Incurable. *Charles IX* gave an *Italian Gentleman* 10000 Crowns for communicating a Remedy against this Distemper, and seeing that Prince rewarded the Author of the Receipt so Magnificently, we ought not to suppose it ineffectual.

That nothing may pass under silence which may please the Reader, I have thought fit to set down the Remedy here, that it may be made use of upon occasion.

*R. Ceruse* 3 Oun. *Camphir*, *Crude Antimony*, each one Drachm; *Tuty*, prepared with *Rose-water* half an Ounce; *Rhasis* his white *Troches* without *Opium* 2 Drachms; *Mastick*, *Frankincense*, *Ashes of Savin*, *Aloes*, of each two Scruples, and with *Oyl of Roses*, a quantity sufficient to make a somewhat thickish Oyntment; but before you make it, you must Pulverise what is to be Pulverised, and having sifted them to dispose them the more to enter into the Composition, make use of it as need requires.

This Remedy is greatly more Sovereign, and more assured, than what was made use of for a *Parisian Gentleman*, troubled with this Infirmary. For they had no sooner injected a sharp Medicine into his Yard, but an Inflammation and Suppression of Urine succeeded, insomuch that he did not live long after all these Tortures, as *Fabricius Hildanus* makes us observe; who teaches, that there is hardly any Remedies to be made use of in the affects of the Yard. Sometimes there are Warts and Excrescencies of Flesh upon the *Glans*, which follow upon Ulcers ill cured, and hinder Conjunction.

To cure these Distempers we are every now and then obliged to cut these Knobs or Warts; and afterwards cicatrize them with the Powder of the Stone call'd *Chalcitis*; some fire them, which I would not do but very slightly on the Skin of this Part; because



because the viril Member being in itself all Nervous. I should be afraid that the same Accident might happen to the Patient, as happened not long ago to Monsieur *Brancaci*, Grand Prior of *Malta*, who ordering a red hot Iron to be applied to his great Toe, which is also a part of the Body extremely Nervous, died soon after of Pain, Fever, and a Gangrena.

Sometimes there is a great difficulty in stopping of the Blood of the Veins and Arteries in the Operations of a Man's Yard, and *Fab. Hildanus* observes, that a Chirurgeon having cut an Excrecence on the *Glans* of a Man of 40 Years of Age, he lost so much Blood whilst the Chirurgeon was heating the Iron, that he died three Days after.

Wherefore it should please me better to make use of the Medicine above-mentioned, or of a Decoction of a Dead Body's Skull and Vitriol, which stops as it were by Enchantment, the Blood of Arteries and Veins cut, rather than of Fire for the Reasons alledged. This was without doubt, the Present, the King of *England* made some Years ago to the D. *D'Estree*, Vice Admiral of *France*, when he was on the Coasts of that Kingdom, that if any great loss of Blood should happen in the Navy under his Command, it might be stopt by means of this Medicine.

## A R T. II.

*Of Distempers that happen to the Genitals of Women,  
and that are Curable.*

**T**He Genital Parts of Women are faulty, as well as those of Men. Some Infirmities are incurable, which we shall take notice of in the Chapter of their Barrenness. And others may be redressed, which I am about to Examine.



Maids are too wide, too streight, or sometimes very much closed up. The Labia of their Parts in some are too long and flouting, besides several other faults that hinder an amorous Conjunction.

Nature being admirable in all it's Works, has put fleshy Membranes in Womens genital Passage, which widening as is required in Travel, afterwards draw up to hinder the Inconveniencies that might happen if they should always continue open. Sometimes after having been extreamly widened in Miscarriages or troublesome Child-bearings, they do not close as before, insomuch that continuing loose and open, they become troublesome to the Women, and disagreeable to the Men.

The Inlet is somewhat of the widest in some Maids that are of an advantageous Stature, and sanguin Constitution; such Women having withal a square Breast, large Haunches, and a strong Voice. A Man that has a little or indifferent Virge, being married to such a Woman cannot have the least ground of suspicion of her Vertue, because in regard to the Husband, her Infirmary is Natural.

Physick finds out Remedies for all Distempers, this not excepted. It furnishes an honest Maid with such, as may prevent all suspicion her Husband may conceive of her past Life. Physick also furnishes means for those that have had painful Travel, that they may not for the rest of their Lives continue disagreeable to their Husbands; that Peace and Tranquility may be preserved in Wedlock, and that more Children may be engendered; which end would be frustrated, if the Woman continued in the condition before mentioned.

This being but Reason, our Remedies may be made use of upon so good Grounds. I do not here pretend to be the Author of what abuses may be made of them. My design being not to favour Vice, but to cure Distempers that afflict Women, that an amorous complaisance may be entertained



tained between married Persons: Otherwise we should be obliged to leave out of our Books *Antimony*, *Sublimate*, and other Poisons, of which we happily make use of every day for the Cure of Distempers. It seems that it suffices to ones Duty in Curing such Patients as fall into our Hands, without troubling our Heads with the bad Inclinations of those that may abuse the best things of the Creation.

The Women of hotter Countries prevent this Infirmary we have observ'd, in washing their privy Parts with distilled Water of Myrrh, which they Aromatize with a small quantity of Essence of Cloves, or some Drops of Spirits of Wine ambered, or other astringent Decoctions. But the Decoction of the great Comfrey is better than any of this, if we believe the Woman mention'd by *Sennertus*, who having put herself into a Bath, which her Servant Maid had prepared for herself, was very much fatigued the ensuing Night by her Husband, she being almost shut up. This is not the only Experiment. *Benivenius* relates a Story nearly related to the former, and we might produce several others, if the truth of this should be question'd.

It is not fit to Bathe in such sort of Preparations above 7 or 8 Days together, that the privy Parts may not become too streight, but as they happen to widen much after the Terms, one may five Days after they cease, moisten the Parts therewith during a Week.

Other Precautions must be used for Women just after Child-bearing; for the Womans Flood ought to run for a Month at least, after which one may wash with the Waters formerly proposed; but with this Caution, as not to streighten it to a degree of causing pain to their Husbands, when their Passion obliges them to extinguish their Flame; for these Medicines act with such Force, if we believe *Benivenius*, that Women who by the imprudence of their



Matrons have washed or bathed too often in this sort of Waters, have afterwards repented their easiness in following the Advice that has been given them.

I have indeed hinted in the preceding Chapter what uneasiness is to be met with in deflowring a straight young Woman, what Pains one endures in the Primitives, and what Inflammation succeeds such a spot of Work. A Woman thus narrow feels no less pain on her side, when she joins with a Man that has a big Member, nay even an indifferent one. All the tender Parts of the *Vagina* are torn, and if exact care is not taken, Ulcers are generated, that do not require small Pains in their Cure; had the Lady of Quality, that I cured some Days ago, conceal'd her Distemper longer, may be, she would not have found that Relief from the Remedy I propos'd. It was made of equal parts of *Litharge of Gold* pulverized, *Cerus* and *Harts-Horn* burnt, with a quantity sufficient of *Muscilage*, of *Quince-Seed*, extracted with *Plantane Water*. After having anointed herself with this Ointment, and washed with *Rose-Water*, she was entirely Cured.

I shall here give no dispiseable Advice to Maidens troubled with Vapours, and that are withal extremely Pale. They must remember never to make use of one very common Medicine that contributes to the cure of those Distempers. For filings of Iron and Steel, tho' of opening Qualities, have also astringent, that shut Maids up in such a manner, that they suffer very much in the first Week of their Marriage. And without doubt, touched with the quick sense of Pain, they would abandon their Husbands if good manners and conjugal Love did not prevent them. A Brazier's Daughter, that I cured two Years ago, would not have kept these Measures if I had not ordered her privy Parts to be widened by a Decoction of *Sheeps Feet*, *Harts horn*, *Beef-marrow*, *Marshmallow Roots*, *Line Seed*, *Flea Bane*



*Bane* boiled in Water. The *Vagina*, or Inlet, is sometimes found quite shut up by Carunkles knit one to another by a tender Membrane, and sometimes by one that is somewhat strong to tear. In the first case, a Man may force his passage that loves passionately. The small Membranes tearing easily, and by small loss of Blood signify Virginitie lost. Such Adventures give Birth to the Customs of some Cities in *Spain*, where Linnen stained with Blood is hung out at the Windows for a Show to Passengers, the *Spaniards* pronouncing these Words: *Virgin la tenemos*.

But if the Membrane that knits the Caruncles is strong, hard and almost cartilaginous, 'tis in vain to push, there being no Passage. One may sooner lose one's self, than to force a Barrier that is defended with so much stubbornness. There is no better Remedy in this Condition, than to take a crooked Incision Knife, and to cut the Membrane that defends the Avenues of the Palace of Love with so much opposition. *Paræus* says, he did so to a young Woman of 17 Years of Age, who was afterwards in a Condition to marry, and to bear Children.

'Tis the same with the *Hymen*, which in some is only bor'd in one streight place, sometimes in many, and sometimes in none at all. Sometimes it happens to be a very tender Membrane, and at other times a very strong and thick one. In one 'tis placed at the bottom of the Secret Channel, in another at the beginning, and in the third in the midst. When the Membrane is tender, and near the entrance of the Maidenhead-Conduet, one may easily break it by the Natural Remedy that is made use of the first Nuptial Night; but if it is deep, hard and Nervous, there is no probability of breaking it, as was try'd by all the Schollars of the Physician A-



*quapendens* upon a Servant Maid, the History whereof is transmitted to Posterity.

Sometimes the Membrane *Hymen* is pierced to give passage to the Humours that come out of the Womb, and to some that may enter the same. One ought not to wonder at such Women's conceiving, tho' they can hardly suffer a Man's Company. It was the case of *Cornelia* Mother of the *Gracchi*, and happens daily to Women in the Southern Parts of *America*, who conceive without being open'd; but then they seldom come off with their Lives in Child-bearing.

*Ambrose Paræus* tells us a History on that subject, that deserves to be recounted here at length. A Goldsmith, says he, who lived at *Paris*, on the *Pont au Change*, marry'd a young Maiden, and as Love is commonly most violent in the first Attacks; they pressed one another with such force, that in a short time they began both to complain. The Husband grumbl'd at his Wife's not being open; and the Wife, by reason of the incredible pain she suffer'd in mutual Caresses. They communicated their Troubles to their parents, who proceeding warily in the Business, sent for to the Habitation of the new marry'd, *Ferome de la Noue*, and the Learned *Simon Pietro*, Doctor of Physick, together with *Lewis Hubert* and *Francis de la Leurie*, Chirurgeons. All agreed that there was a Membrane in the midst of the privy Parts, and they were farther convinced when they found a hard and callous Membrane with a little hole in the middle, thro' which the Terms were us'd to flow, and which the Matter entred that occasion'd this Woman's bigness. For six Months after she was cut, she brought her Husband a fine Child, that was afterwards a means of reconciling their Differences.

But when this Membrane is not bor'd, and the Terms draw near appearing in young Persons, I am not able to express what dismal Accidents it may occasion.



occasion. Sometimes they feel an overflowing of Humours, or some extream Belly-ach. The Maids thus troubled, swoon away very often ; and suffer also Vertigoes, and extraordinary Epilepsies, and evacuate Blood periodically thro' the Nostrils or Ears, as happen'd to a young Damsel of 16 Years of Age, who chose rather to live in a languishing Condition, than to have a firm and solid Membrane cut, that prevented the flowing of her Terms, and by that means render'd her unfit for a Man's Company. The Maid of 21 mention'd by *John Wier*, was by far wiser than the other, for being supposed big by all her Neighbours, the forecited Physician undertook her Justification publickly, and after having cut a hard Membrane that resisted the issuing out of the Terms, she receiv'd the Relief she hop'd for, and recover'd her lost Reputation.

To prevent the disgrace of Divorces, or the hazard of dying thro' Bashfulness, which commonly accompanies the Fair Sex, the Parents ought to examine all their Daughters at the Age of 8 or 10, that they might thus timely remedy all Difficulties that may prevent the flowing of their Terms, or oppose the Caresses of a Husband. 'Twould be a sure means to avoid the accidents that happen ; the Bashfulness of Virgins being not at that Age arriv'd to any pitch, it would be easy to cure them, whereas they are afterwards abandon'd to certain Death, eternal Solitude, or deplorable Infirmities.

The Excrescencies that happen to the *Vagina* by an infamous Conjunction may be cur'd, but with some difficulty. The Cure must begin by premising universal Remedies, and afterwards by bringing it to Perfection, by cutting and cauterizing the proud Flesh that incumbers the privy Passage.

Moreover, Women cannot suffer their Husbands when their secret Parts are ulcerated or chop'd, if they are troubled with Hemorrhoides of the Womb or Seat, or if a Humour or Stone presses hard upon  
the



the Neck of the Bladder, and the *Vagina*, as happen'd to *Dyseris*, whose Case is reported by *Hippocrates*: Who, during her Youth, could not abide the Company of a Man. One may easily find out Remedies to cure these Infirmities, that I shall not recite any designedly, but only put you in mind, that Ulcers and Chops of the Womb require no sharp but sweet and benign Medicines.

The *Labia* and *Nymphæ* of Women's secret Parts sometimes grow so long and flouting, that 'tis impossible, in that Condition, for Men to approach. These Accidents happen often to the *African* Maids; for, according to the Report of *Leo Africanus*, these Infirmities are so common in the Southern Parts of the World, that there are Fellows, who make it their Business to walk up and down the Streets of Towns bawling: *Who wants to be cut?* As in *France*, there are Fellows that make known by their whistling their Skill in gelding of Horses, Calves, and other Animals.

The Shamefacedness our *French* Women are subject to, when the folds of the Skin of the privy Parts are of excessive length, prevents them from exposing themselves to a Chirurgeon to have them cut, as the *Egyptian* Lasses do before they are marry'd. 'Tis no Story, that the *Nymphæ* are thus lengthen'd in the Empire of *Prester John*, where Women are Circumcis'd as well as Men, they making a Ceremony of the Matter.

The privy Parts of Women, for all their being somewhat winding and crooked, as is said above, yet are well disposed for the Reception of a Man's Member, and by being of such Figure able to press it agreeably, and cause so many Ticklings in Copulation. But in the mean time when excessive crooked, either by abstinence from Man's Society, or continual Agitations it suffers insuffocatives, or some other cause, let it be what it will, 'tis altogether unfit to admit a Man. The Woman feels



too much pain when she is touched, nay, she has even an Aversion for what pleases others.

This Infirmary may be remedied, and those we deem incurable, are only intractable, either out of Modesty or Ignorance. All the Physicians of *France* could not formerly cure one of the greatest Princesses of the World, troubled with this Infirmary. *Fernelius* only assured one of the most glorious Kings of his time, of the Queen's Cure: For after having taken exact notice of the true causes of her Sterility, he desir'd the King to lie with her at such time as her privy Parts should be moisten'd and widen'd by her Terms, which succeeded so well, that after three Years Barrenness, the Queen brought that invincible Monarch 5 or 6 Children, which were worth 10000 Crowns each to that Learned Doctor.

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PART



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## PART II.

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### CHAP. I.

*If there be any Signs of a Maiden-head.*

**A**FTER having examin'd the Genital Parts of both Sexes, discover'd their Infirmities, and pointed out their Remedies. It appears just that I should show the Action and Effects; and before I go to scan the Wonders of the Creation, methinks it is fit to say something of Virginity, and by what Signs 'tis known.

### ART. I.

*Commendation of Virginity.*

**I** Am not of the Opinion of those Hereticks, that preferr'd *Matrimony* to *Virginity*, and compar'd the first to a Tree loaden with Fruit, which the Gardiner would preserve; and the other to a Barren Tree, as the Fig-Tree was in the Scriptures, which was accursed, cut and thrown into the Fire, as not worthy to fill up a Place upon Earth, being the Object of its Master's Indignation.

Among all the Conditions of Life, the Maiden State may be counted the first. The difficulty of resisting Nature, is certainly one of the chiefest Reasons of its Esteem in the World, where 'tis the Ornament of good Manners; the Holiness of Sexes; and chief Good of Modesty; the Peace of Families, and the Spring of the most Holy Friendships and Amities.



'Tis a fine Flower preserved carefully in a Garden walled on all sides; It's unknown to Brutes, and no Steel has hurt it in cultivating of it. A favourable Air fans it, a temperate Heat preserves it, and a sweet Shower waters it, and makes it grow. All young People desire it eagerly, but they no sooner gather, but despise it. Wherefore I may say with *Gatullus*, that a Maid is cherish'd by all her Friends, as long as she keeps her Maiden Flower: But she has no sooner suffer'd it to be taken, but Children despise her, and Maids disdain to receive her in their Company.

*Christians* have not only held Virginity in such Veneration, but *Pagans* and *Barbarians* also had a particular Esteem for it.

The *Romans* formerly built a Temple to it, and Erected a Statue, which they nam'd *Bucca Veritatis*. This Statue decided of the Innocency and Infamy of Maids. Witness the Daughter of King *Volaterra*, who putting her Finger in its Mouth was not bitten, and so justify'd her self from the Aspersion an old Woman had cast upon her Pudicity. On the contrary, another being accused of the same Crime, and putting her Finger in the Statue's Mouth, had it carry'd clear away.

'Tis known what Veneration the same People had for the Vestal Virgins, as also the famous Edict, which *Tiberius Caesar* caus'd to be publish'd, *Sejanus's* Daughter not being of mature Years, was deflowr'd by the Hangman before she was strangled, that no Dishonour might be offer'd to Virginity.

The Poets for their part, have also signify'd what a value they put upon it; and the Fable teaches us, that *Daphne* changed into a Laurel, cannot endure the Fire without complaining, as formerly she could not, the immodest Fire of Lust. Divines and Physicians consider Virginity after a different manner, the one holding it is a Vertue of  
the



the Soul, that has nothing common with the Body, so that if a Woman is never so much caress'd, she does not in the least lose her Maidenhead, except she consents.

Physicians to the contrary are of Opinion, that Virginitie is a choice Collection of the secret Parts of a Woman, that has not been spoil'd by the approach of a Man. But be it what it will, we shall only examine here a material Maidenhead, if I may speak so; that those who are Judges, and have the Honour to decide daily of Differences about finding of them, may be fully instructed. They ought to know if a Maid is unjustly accus'd of being violated, or debauch'd. If a Woman complains wrongfully for being marry'd to an impotent Man; and lastly, if the Innocence of a Man is evident, that endeavours to justify himself from the Imputation of Infamy and Slackness.

## A R T. II.

### *Of Signs of a Maidenhead being present.*

**M** Atrons, by custom, render'd Arbiters of Virgins Maidenheads, and Womens Chastity have but weak insight into those Matters, to be the only Persons to trust to for a Decision. One ought to be better instructed in Anatomy, than they are, to make just and true Reports; the Judges Reputation and Credit, the Maids and marry'd Womens Honour and Dishonour, a marry'd Man's Justification, and the repose of humane Society lying at stake.

Let us therefore examine the Signs of Virginitie with exactness, in order to preserve the Honour of those Maids that are like to be ravished, and confound others that will preserve it contrary to Justice.

I shall not here confine my self to all those exteriour Signs the Ancients made use of, to ken a Maiden-



Maidenhead. The Oracle of the God *Pan*, *Insensibility of Fire*, the bitter *Waters* of the Hebrews; the *Smoak* of some *Vegetables*, or *Minerals*: Or lastly, The measure of a Woman's Neck are too uncertain Tokens, at least in the Age we live in, to frame any true Judgment upon: The hardness of the Breasts, the colour of the Teats, and the red Bashfulness caus'd in the Countenance of Virgins thro' Modesty, are no surer Signs than the preceding.

*Virginity* is not so easily distinguish'd as is commonly believ'd: There must be other Contrivances, to be thoroughly convinc'd of the Purity of a Maid. If we should even take as much care, as now a-days the present *Czar* of *Muscovy* does in chusing a Wife, that is, a Virgin; I believe we should find the success thereof difficult, for freis'd and curl'd Hair in the amorous Parts, a moist and open Chink, absence of the Membrane *Hymen*, flaggy and discolour'd *Nymphæ*, the interior Orifice of the Womb widen'd, and the Voice chang'd is no sufficient Evidence of a Woman's being a Prostitute.

Those that ride on Horseback after the *Italian* manner, when they begin to have their Terms, or have them actually: Such as have been long afflicted with Sickness: And lastly, Such as have naturally neither Hymen nor Membranes that knit the Caruncles or little fleshy Knobs together, are not the less chaste or virtuous, for having Signs contrary to those commonly made use of for distinguishing the Maidenhead in Virgins. The Servant Maid *Aquapendens* mention'd, whom all his Scholars were not able to deflower; and another young Woman, a Goldsmith's Wife of *Paris*, mention'd by *Paræus*, were never the more Virgins, for having so many evident Signs on their side.

We may therefore lay it down for truth, upon assurance from *Riolanus* and *Linay*, that nothing in all Physick is more difficult to know than a Maiden-head, and even according to the Opinion of  
Cujas,



*Cujas*, 'tis impossible to have assur'd Tokens thereof. Women will contrive, and invent whatever may disguise the loss they have had, and it being impossible, according to the words of a Great King, to know the way of a Ship into the Sea, that of an Eagle in the Air, and that of a Serpent on a Rock, it will also be impossible to trace a Man's Enjoyment of a Woman.

*Æsop* could not give security for the Maidenhead of a Virgin, that he had always before his Eyes, nor can we pretend any certainty to vouch for one we seldom see.

The best Expedient to preserve the Pudicity of Maids, according to the distinction of Physicians, and to be well assur'd thereof, would be to stitch up the secret Parts, as soon as they are born, as *Peter Bembow* relates the *African* Virgins are served. But because this Custom is not in vogue in *France*; the Education, Prudence and Chastity of Virgins, ought to resist those amorous Thoughts they are naturally subject to, at every moment. Some may preserve their Virginity by a Gift from Heaven, which God grants to none but those that please him

### A R T. III.

#### *Of Signs of an absent Maidenhead.*

THE Oracle's Advice, which King *Pheron* of *Egypt* ask'd concerning his Blindness; was, that in order to a Cure, he should wash his Eyes with a Maid's Urine, or that of a Woman, satisfy'd with her Husband's Embraces alone. This Remedy his Family was a stranger to, and had it not been furnish'd by a Gardiner's Daughter, I am apt to believe he might have stay'd a while before he had recover'd his Sight, Virginity and Chastity being then very scarce. Altho' we have said in the preceding Article, that nothing is more difficult, than



to know when Virginity is present ; yet some Physicians are perswaded that there are some Signs conjecture, whereby we may discover the absence of a Maidenhead ; provided Defloration is but lately committed, and the Man that is the Author is well furnish'd, and the Woman actually streight, they hold 'tis easy to know the loss of a Maidenhead.

The *Labia* and the *Nympha* of the privy Parts being red with Blood, and swoln with pain, are irreproachable Evidences of her Impudicity. There is no contexture in the amorous Parts, and to see her walk you may perceive an awkward motion in her steps, and except she is very nice and exact, her misbehaviour may be discover'd in a particular manner.

But if you delay searching, all is re-united, and every thing about her seems natural. Nothing is perceiv'd in her privy Parts, that may cause suspicion of her having taken unlawful Pleasures. Nature on one hand is at work to re-unite the divided and widened Parts, that one could ne'er have suspected the Daughter of *Topinambous*, of Lasciviousness, who was so very streight when dissected by *Riolanus*. Invention on the other hand, contracts those Parts in such a sort, that nothing but another Invention can discover the Cheat.

But 'tis incomparably more difficult to pass a true Judgment upon a big and lusty Girl about the Age of 25, that has spent some Nights in the Arms of a Man indifferently furnish'd, altho' they may have kiss'd several times, yet being visited the very next day, one shall meet but with little alteration in her secret Parts, and it would even be impossible to be guided thereby to pass a Judgment upon her Defloration, allowing her but a small stock of Impudence ; she will be like the Woman mention'd by *Solomon*, that washes her Mouth after she has eaten, and then makes most execrable Oaths, that she hath tasted of nothing.

The searching of a Man is a nice business, and very material to the Discovery of a Rape ; for Women are impudent enough to accuse innocent Men. *Maria*



*Francisca Guimode*, proceeded after this manner at *Rome* against *Stephen Nocetti*, who after having shew'd his Member to the Judges, to justify himself of the Affront put upon him, was absolved by the *Rota*, and sent back with his Charges paid.

'Tis believ'd that the Blood shed the first Night of the Nuptials, and the Milk found in a Woman's Breasts, are manifest Signs of the loss of her Maiden-head. For this reason *Moses* order'd the *Jews* to preserve and keep carefully the Sheets, that serv'd the marry'd Folks the first Night; that they might one day vindicate the Woman in regard to her Husband. Which they observe to this day in *Fez* and *Morocco*, if Historians may be credited. For Milk cannot run from the Breast of a Woman, unless she has conceived, and she cannot be term'd a Maid, that gives a Child suck.

But you must give me leave to say, that the Blood does not always evince a Woman's being a Prostitute: For a big and lusty Maid being marry'd to a little Man, is not any more a Prostitute for not shedding of Blood the Wedding Night; nor is the Blood that flows from the privy Parts of another Maid, any more a Token of her Vertue: Invention making sometimes a foreign Blood appear, that might before have been put in a little Bladder, and afterwards closely shut up in the *Vagina*.

The Menstrous Blood ceasing to flow in a Maid, re-ascends to the Breasts, and changes into Milk, according to the Opinion of *Hypocrates*, and the little Maiden, which *Alexander Benvit* talks of, who was Barren all the days of her Life, gave proofs of her being a Prostitute from her Infancy, if Milk is allow'd a true sign of any ill Behaviour: But what is more remarkable upon this Subject is, that the Syrian of this name *Alexander Benvit*, and the Soldier *Bénzo* of *Cardan*, had both Milk in their Breasts, tho' they were both Robust Men.



In the East of *Africa* upon the Coast of *Mozambick*, and the Country of the *Caffres*, the Men nurse up their Children by Milk from their own Breasts, if Historians may be credited. I may prove this by a more familiar Example: I lodg'd above four Years at *Paris* with an honest Physician, by Name *Roynette*, of a Sanguin Constitution, and about 30 or 35 Years of Age. When this Gentleman squeez'd his Breast and Teat, he made Spoonfuls of a whitish and milky Humour come forth, which might, without doubt, have nourish'd a sucking Child.

*Theophilus Bonetus* furnishes us with several Histories of Men and Maidens, that have had Milk in their Teats, but without going so far to mump Proofs for what I say; I shall relate a famous History that happen'd in this City of *Rochelle*, which alone may be sufficient to convince the most opinionated.

In the Year 1670, Madam *Perere*, Daughter of Mr. *Desperence*, Captain of a Fort at *St. Christopher's* in the *West-Indies*, was oblig'd to embark for *France*, where she arriv'd in *April* the same Year, to avoid the Inconveniencies of a War kindled between the *English* and *French* in this Island. She had three Female Negroes with her, one was old, the other 30, and the last 16 or 18, being brought up with Madam *Perere* from her Infancy. The Lady, who had a Daughter of two Months at wet Nurse, embark'd in great haste with her Child, thinking the Nurse to be gone on board before, as she promis'd. But the Ship putting to Sea, and she not finding her Nurse, (who staid behind on purpose) was fain to make a Mess of Biskets, Sugar and Water, to nourish the Child. The Child was not satisfy'd with this Food. The whole Crew was disturb'd with its crying, especially in the Night time, whereupon the Mother was advis'd to amuse the Child with her Slave's Breast; and the Child did not suck past two days, e'er it drew plenty of Milk from the Negroe. The Lady arriv'd in this City with her Child well and lusty, after 2 Months fatigue, and



in the following *March* embark'd for *St. Christopher's* again, her Child being then 13 Months, and nourish'd all the while by the Milk of the Virgin Negroe.

After all what we have said, we ought to believe, that there is no certain Sign of a Maidenhead, nor of the Ravishment of a Virgin, and that all the Signs above recited, are for the most part equivocal, and uncertain, unless one make use of some evident Conjectures, as the Lawyers do now a-days, who remark every thing, when the Lewdness of a Woman is in Debate. They take notice of Ogling, Smiles, Affignations, Familiarities, Collations, particular Visits, Cloaths ; in one word, they make us observe what is most secret between Lovers ; but after all, they do not certainly know the Truth.

'Tis then, to say it over again, very difficult to know a Maidenhead, since even a Woman big with Child, if *Severin Pinay* is credited, may have all the marks. Unless a Woman is caught in the Arms of a Man, and examin'd immediately upon it, there is no way to find out her Defloration. For if you stay some time, all the Signs that might accuse her before will disappear, and one cannot without doing her Injustice, tax her with Impudicity. Infomuch that I do boldly conclude, that since Nature and Art may conceal the Signs of Virginity from the Eyes of the most Learned Physicians, and most skilful Matrons, we cannot with any certainty and truth, know the Defloration, or Ravishment of a Maiden.

If the Matrons in *France* took care to be present at Dissections of Women, publicly perform'd in the Schools of Physick, as those of *Spain* do, I am sure they would not frame any ridiculous Certificates, for the Circumstances they commonly build their Conjectures upon, are for the most part false and frivolous, and ought no ways to be allow'd as Evidence, when the Honour and Virginity of a Maiden is question'd, which I could make out by examining such Reports as have been made by them to Magistrates.



The Midwives of *Spain* are not the only ones that are instructed in their Calling. *Theophilus Bonetus* informs us, that the King of *Denmark* made an Order in the Year 1673, in joining the Matrons to assist at the Dissections of Women, perform'd by Mr. *Steno*, Doctor of Physick, and Anatomy Professor at the University of *Copenhagen*, in order to be instructed in their Profession. And *Bartholinus* the younger assures us, that the same King order'd the Matrons to be examin'd by certain Deputies of the Faculty, before they could be admitted to the Exercise of their Function.

No doubt but *Rachel's* Midwives mention'd by *Moses*, *Sotyra* and *Salpe*, so much commended by *Pliny*, understood their Business fully; seeing they have been honour'd with the Praises of those Great Men. They could never have deserv'd such Encomiums, if they had been as ignorant as those that certify'd, a certain Woman was not with Child, because she had her Terms, and thus by their Ignorance, was the cause of her being hang'd at *Paris* in 1666, with a Child of 4 Months, that she was breeding.

Because we have said above, that Art may discover those Tricks which are made use of to counterfeit a Maidenhead, I think we ought to examine the means, by which a counterfeited Maidenhead may be discover'd, that nothing may escape the curious Reader. For sometimes Women make show of a Vertue they have not, and are even perswaded that 'tis impossible to know what they have lost in secret. To undeceive them on this occasion; make a Bath of a Decoction of Leaves of *Mallows*, *Groundsel*, with some handfuls of *Line Seed* and *Fleabane Seed*, *Orach*, *Brank Urfin* or *Bearfoot*. Let them sit in this Bath an hour, after which, let them be wiped, and examin'd 2 or 3 hours after Bathing, observing them narrowly in the mean while. If a Woman is a Maid, all her amorous Parts are compress'd, and joyn'd close to one another; but if not, they are flaggy, loose, and flouting, instead of being wrinkled and close, as they were before when she had a mind to chouse us.



## C H A P. II.

*If there are Medicines able to restore a lost Maidenhead.*

**S**T. Jerome writing to a Devout Maiden, by Name *Eustochion*; and interpreting to her this pretty passage of the Scriptures: *The Virgin of Israel is fallen, and no body can help her up*: Saith in another Tongue these very Words: *I'll tell you, dear Maiden, that notwithstanding God is Almighty, yet he cannot restore Virginitie to a Woman, that hath once lost it: He can pardon her Crime, but 'tis not in his power to restore the Flower of her Virginitie, which she has suffer'd to be Ravish'd from her.*

In Effect, no Medicines invented by our Physicians, nor Inventions practis'd by Courtizana's, could ever produce a new one. 'Tis a Vertue, which once in one's Life time eclipsed, ne'er appears any more. An Union of Parts, which being once separated, ne'er reunites as they were before.

As there are no Signs that can clearly discover it, so there are no Medicines that can restore it when once lost. It may be in our power to mimick Nature, and to produce a counterfeited one; but all our force will not reach so far as to re-establish the Natural, which is the most precious, and most valuable.

I have been a pretty while about determining, whether a Physician ought to write plainly on this subject. But having made serious Reflections thereon, I am oblig'd by very powerful Motives to make this Chapter. The Contempt and Infamy an innocent Maid incurs, that marries when she is naturally too wide; and another, who by frailty of Nature, has given Ear to the deceitful Perswasions of a treacherous Man, being strong Reasons to deter me from silence in this Point. Peace of Families, and the Tranquility of a Husband's Mind, are in a great measure forward-ed by the Medicines we are going to propose. More,  
 'tis



'tis by these Remedies that the lawful Pleasure of Wedlock is fomented, and oftentimes Generation procured; for there have been Women that could not have Children, but by the means which I shall propose in the sequel of this Discourse.

Men, generally speaking, measure the Maidenhead of a Woman, by the straitness of her genital Parts, the smoothness of her Belly, and the roundness and hardness of her Breasts. They do not much trouble their Heads about some few drops of Blood, that are shed in the first Nuptial Caresses, nor to examine all the Signs we have recounted in the preceeding Chapter, to be assur'd of those Women's Maidenheads they marry, it suffices, that their Wives have the 3 Qualities we have remark'd above. If they are too wide, or their Breasts loose and flaggy, if they be *Agnes's* or *Catherines*, they presently take it to heart: That senseless Passion, call'd Jealousy, seizing their Minds, and making them suspect infamous matters, whereof these Women are altogether innocent.

Therefore to avoid all such Disorders, but too frequent in the World, and to secure the Innocent from unjust Reproaches; Maids may make use of them if they are too wide; or their Breasts flaggy, or by humane frailty they should have abandon'd themselves to an indifferent Passion, and been Mothers before being Wives; and marry'd Women may employ them to please their Husbands, and facilitate Conception.

I own one may as well abuse these means, as the most excellent things in the World: But Nature ought not to be blam'd, for permitting the Sun to warm the Earth for poisonous, as well as salutiferous Herbs.

A Woman that is naturally strait, being brought to Bed in private, and afterwards desirous to marry, provided her Husband may not be sensible of her past Life, will do well to keep her self chaste, 4 or 5 Years before she engages, and not to heat her Imagination by amorous Thoughts, obscene Conversation,



or other Follies ; and I promise her Husband will take her to be a Maid, and ne'er think himself deceiv'd. For if we reflect on the History related above of a Maiden of 25, of the Country of *Topinambous*, we may without difficulty be perswaded that this Remedy is the best that can be used. But for those that are naturally wide, have a wrinkled Belly, soft, loose and flouting Breasts : I am of Opinion, they ought to make use of means that may straiten them, and render them agreeable to their Husbands.

The Vapour of Vinegar, wherein a piece of red hot Iron, or a well-bak'd hot Brick is quench'd : The astringent Decoction of *Acorns*, *Sloes*, *Myrrh*, *Provence Roses* and *Cypress Nuts*, distill'd Waters of *Myrrh*, astringent Oynment of *Fernelius* ; are Remedies that streighten the genital parts of Women when too wide.

Farther to remedy this Infirmary, some Physicians will have an astringent Clyster injected into the Matrix, made of a Decoction of those things we have mention'd above. But I won't advise the use of that way, unless a Woman has had a painful Child-birth, or is open every way by the great Efforts she has made. These astringent Liquors being able to cause intolerable Pains and Gripings if injected, not being able to get out again, which I have seen by Experience.

May it not be allowable for a Woman, who has past some Years of her Life in unlawful Pleasures, to secure her Husband's good Opinion the Wedding Night, by taking some Blood (which she may have treasured up before) and putting it into the Privities ? May it not be allowable, I say, for the Preservation of Peace in her Family, to take all the Pains imaginable to be thought a discreet Woman by her Husband.

Nay, the Ambition of appearing a Virgin, reaches even so far in Women, as to expose themselves to the most cruel and tormenting Pains : For some Courtizans have Ulcerated their privy Parts to be esteemed Virgins, when they have been bent upon the Marimonial State.



The Belly is often so disfigur'd with wrinkles and scars after Child-bearing, that those who are esteemed Maidens, dare not venture to marry upon the account of those Infirmities; insomuch that this inconsideration often prevails with them to lead a debauched Life, and pass the rest of their Days in unlawful Pleasures. Nay, even married Women are asham'd to be seen by their Husbands in this Condition, upon which score they often stint themselves of the Pleasures of Matrimony, and the Birth of several Children.

To the end therefore that lewd Women may forsake the dishonest and fullsome way of living, and marry advantageously, as also that none may entertain any scruples of Matrimony, I shall here set down what I have learned from one of the most famous Physicians in *Italy*.

Take forty *Sheeps-Feet*, bruise them with the Bones, and after having boil'd them with a sufficient quantity of Water, skim off what swims a top with a Ladle, and add to it two Drachms of *Sperma Ceti*, two Ounces of fresh *Hogs-Lard*, and as much fresh Butter, melt it in an Earthen glaz'd Pot, and after the Ointment is cold, wash it with *Rose Water* till it becomes cold, then put it in a Glass for use upon occasion.

After this Ointment is used, they must apply a Dog or Goat Skin well dressed to the Belly, then take two Ounces of each of the following Oyls, *viz.* Oyl of *Sweet Almonds*, of *St. John's Wort* of *Myrtles*, wash them with *Rose-water*, and after being prepared, anoint one of those perfumed Skins, that are commonly brought from *Italy* or *Spain*. Let it soak during one Night, and the next Day rub it well betwixt your Hands during an Hour, and after having exposed it for two Days to the Air where the Sun does not come, cut it according to the measure of the Belly, and then apply it, especially in the Night time. If this does not make the Scars and Wrinkles disappear in some Weeks, you must take Oyl of *Myrrh*, which sweetens the Skin by taking away the spots with more force without  
doing



doing it any injury. If you'll have this Medicine stronger, add to it *Oyl of Myrrh*, *Oyl of Citrons*, and a little *Sal Armoniack*, and by stirring it well, make an Ointment.

It only remains to remove the faultiness of big and flabby Breasts, which often give reason to suspect a young Woman of *Laciviousness*, and *Tipling*. Some Women have Breasts like Cushions, that embarrass them to that Degree when they are about any thing, that they can hardly move their Arms. May be for this reason the *Amazons* burnt one of their Breasts, to render themselves more nimble and dexterous by such an Operation.

Besides the Medicines mentioned above proper to diminish the flagginess of the Breasts, you make use of strong Port Wine, or Forge Water, wherein boil *Ivy*, *Perriwinkle*, *Myrrh*, *Parsly* and *Hemlock*, without apprehending any danger from the ill Quality of the last Vegetable, our *Hemlock* being quite different from that of the *Athenians*, the Juice of which killed the wisest of Men, as the Oracle had stiled him.

There are some that make use of Leaden Moulds, to diminish their Breasts. Truly it is no despicable Remedy for this faultiness: But if you first moisten the inside of this Mould with Oil of *Henbane*, 'twill be more to the Intention, this Oil having a particular Vertue to diminish the Breasts, and to harden them, resisting even the Generation of Milk after Child-birth.

But that no ill Accident may happen from the use of those Medicines, I shall repeat here what I have some where else advised Maids and Married Women. That is, they must apply nothing neither to their Breasts nor privy Parts, till Three or four Days after their Terms, and a Week before. And those that have been lately brought to Bed, ought not to make use of them till about the latter end of their Flood, which may happen about the 30th or 40th of their lying in.



## C H A P. III.

*At what Age a young Man and a young Woman ought to Marry.*

WE have no reason to wonder at our Mortality, seeing we are composed of so many different Particles, opposite to one another. The Elements being always jarring in our Bodies, without our being sensible of it; and the natural Heat dissipating the radical moisture that sustains us, are the two Causes of our end to which we hasten with so much Precipitation. Our heat acting always on our moisture, consumes and destroys it by degrees; for as the Flame of a Lamp finishes by the dissipation of the Oil that fomented it, so our heat is extinguished for want of moisture to keep it up. Air, Food and Drink are not capable to repair it for ever, but only for a time; and the Parts that maintain our Fire becoming old, grow weary of acting always after the same manner, and to receive at the same time, what makes them subsist, and Perish.

Nature foreseeing the World would be at an end, were it not provided against it, has given to both Sexes from the beginning of Ages, an admirable structure of Parts to propagate Mankind, and implanted secret Fires for the perpetuation thereof. This sweet Society of Life was instituted in the Infancy of the World, not only to be a conjunction of Bodies, but an agreeable mixture of Souls. Matrimony, that is almost as old as the World itself, is that source of Immortality, and the most important Condition of a Man's Life; because Cities and Republicks would run to Ruin, and be entirely forsaken without it.



## A R T. I.

*Commendation of Marriage.*

**I** Shall not here enter upon the Praises of *Marriage*; 'tis commendable enough, by being Instituted by God in the terrestrial Paradise, and by the end the Church proposes to itself therein. *Adam*, in his state of Innocency, stood in need of a helper, as the Scriptures signifie, and why should we be unhappy in such an Alliance as render'd our first Father happy. 'Tis a wrong Notion, to believe according to the opinion of some, that he diffused Misfortunes throughout all the Universe, when he had Orders to encrease and multiply. Neither shall I offer that it was at a Wedding Jesus Christ wrought his first Miracle. That it is a Mystery, according to St. *Paul*, That God is called by the Name of *Spouse* in the *Canticles*; and that even *Jeremy* speaking, according to the Capacity of Men, makes God married, and represents him in that condition, all these Thoughts being too common, and most worn Threadbare.

But this may be said, that there is no state of Life, more Honourable than *Matrimony*, because 'tis a Condition that makes every Presents to Church and State, and upon this consideration did our incomparable Monarch, (who lets no opportunity slip, to render his People happy, and Kingdom flourishing) publish a Declaration in imitation of the *Romans*, by which he exempts the Parents of *Ten Children* from all public Offices, not counting that, they receive from his wonted Liberality a considerable Pension.

In effect, Children are to be look'd upon as Favours from Heaven, as St. *Jerome* himself must own, who extols Virginity to the Skies. In the old Testament *Matrimony* was so highly esteem'd, that it had the Advantage to be above all other Conditions of Life: Insomuch, that 'tis obvious, that in the ancient Law,

'twas



twas preferred to Virginity, and the Barrenness of Women counted a kind of Reproach.

*Matrimony* was not only held in great esteem amongst the *Jews*; the ancient Christians never put any one into the Magistracy, except such as were Married. The *Pagans* themselves have made Laws to its advantage. For the *Lacedemonians* instituted a Festival, where those that were not Married, were flaug'd by Women, as unworthy to serve the Republick, and to contribute to its Honour and Welfare. The *Romans* also crowned the Heads of those that had been Married several times; and in their publick Rejoicings they appeared with a Palm in their Hands, as being as Victorious as *Cæsar*, in having contributed to the Grandeur of the Republick, by the number of Soldiers they had begotten for its use. For this reason, as *St. Jerome* says, they crown'd a Man with Bays, and order'd him to accompany his Wife's Corps in a funeral Pomp, with a palm Branch in his Hand, and the Crown on his Head, it being very reasonable according to the same Father, that he should be carry'd in Triumph to the interment of his Wife, since he had been marry'd 20 times, and his Wife 22.

## A R T. II.

*Of the Age that is most fit for Matrimony.*

**E**Very Age is not capable of tasting the sweets of *Matrimony*. The first and last Years have their Obstacles; Children being too Feeble, and old Men too Languishing. The middle part of our Life is the most proper Age for *Venus*, who like *Mars*, requires only young People full of fire, Healthy and Courageous.

Physicians are of different Opinions about the Division of our Life. Some divide it into four Ages, others five, and others in a great many more. But to consider the matter strictly, years do not make up the  
Ages,



Ages, 'tis the vigour and temper that distinguish them. A Girl of 10 or 11 Years may have a Child, being Robust and Vigorous; whereas another cannot bring one forth at 18 or 20, because of the weakness of her Parts, and driness of her Temperament. Nevertheless we ought to determine on this Head, to the end that Lawyers, who stand in need of the Division of Ages, may judge aright in Matters appertaining to them.

The Opinion most follow'd is, that which divides our Life into five Periods. The first is *Adolescence*, which lasts from our Birth to the Age of 15, after which we grow no more. From 25 to 35 or 40, is the flower of a Man's Age; and that is, what we call Youth. Age of consistency follows upon Youth; and lasts to 41 or 50, in which time People find themselves of the same Strength and Temperament. The fourth Age is, the first old Age which lasts to 60, and at last the decrepit Age accompanies Men to their Grave.

*Adolescence* is also divided into several Periods, among which *Infancy* has the first Place. It begins from our Birth, and lasts 3 or 4, till we have learned to speak. *Puerility* comes next, and terminates at 10 Years. Age of Discretion comes after, which some call *Pubertas*, which lasts till 18, and at last *Adolescence*, that bears the Name of all that time, goes to 25 Years.

*Infancy* and *Puerility* are ignorant, as to production of Men; and tho' some Historians may render this Assertion doubtful, by a Story they make of a Child of 7 Years, that got a Woman with Child, yet because there is only one Example in Antiquity, and besides that Generation is altogether incompatible with the weakness of this Age, one must allow me to stick to my Opinion, and to exclude Children from the number of those that are capable to Engender.

I will not say so much of those that have attain'd unto Years of Discretion; for when the Voice changes, and grows bigger and harsher by the encrease of the



the natural heat in the *Thorax*, when they begin to smell rank, by reason of disagreeable Vapours that arise from the Seed, when Hair grows on the privy Parts, and frequent Titillations are felt, then I say, a Man may be fir'd by the heat of Love, and his privy Parts dispose themselves for Caresses of Women.

Physicians, who narrowly watch Nature, cannot determine exactly the Age Men ought to be of to Copulate and Engender, there being so much variety in the Constitution and Vigour of Men, and in the parts that serve for Generation, that 'tis impossible to decide justly concerning that Affair. One may say in general, that we begin to Engender from Ten to Eight, but we cannot exactly mark but the Year in particular Persons.

We read in our Observations of Physick, that some Sparks have been Fathers of Children at 10 Years of Age, and some deserved the name of Mothers at 9. *Soubert*, Physician at *Montpelier*, one of the most Learned of his time, saw *Joan de Peirte* in *Gascony*, who had a Child at the latter end of her 9th Year. This is not the only History, I could relate several of the like nature that have hapned in *France*, and hot Climates, if that which is left us in Writing by *St. Jerome* did not suffice to confirm what I have said. He assures us, that a Child of 10 Years got a Nurse with Child, with whom he was used to lye for some time.

Yet I own this sort of Prodigies is very scarce in the World, and that several Ages may not parallel such a passage. But the most assured sign of being in a condition of Engendring is, according to the Sentiments of Physicians, when a Boy can ejaculate Seed, and the Terms appear in a Girl. Then 'tis evident, that Nature has furnished one and the other Sex wherewithal to perpetuate themselves. Those flowings of Humours appear very seldom at 9 or 10 Years; nay, one shall hardly see Girls of 12, and Boys of 14, capable of obeying Love, and to produce such matter as forms Men. A young Woman  
would



would be very slow, if she was not capable of perpetuating her self, by the production of a Child at Age of 16, and a young Man of 18 would be esteem'd very cold, if lying with such a Woman he should find it impossible to partake of the pleasures of Love. In fine, one may conclude from what I have said, that the most forward Age to get Children is that of Ten Years, and the slower that of Sixteen or Eighteen.

Some Physicians have maintain'd, that Women were hotter than Men, because they are sooner ripe for Business; for if generally speaking, say they, they have more Blood, they have also more Heat, because the natural Heat resides after a more eminent Manner, where there is most of that Humour.

They add, that we observe Women to be more Ingenious and active than Men, because having more Blood they have also more Spirits, which are the cause of their Activity. They have also sooner Hair on their Privities, and some have been seen to have had their Privities veiled by Hair, before they have entered the Age of Discretion. Thus Women grow up, and are sooner old, because the Heat acting upon their Bodies with more strength than upon those of Men, they are sooner fitted for Action, and dissipate sooner their moistness.

Besides, they are much more amorous than Men; and as Sparrows do not live long, because they are too hot, and too susceptible of Love, so Women last less time; because they have a devouring heat, that consumes them by degrees.

There are *Messalina's* found to this very Day, who, by reason of their excessive heat, would be in a Condition to dispute with several of the most vigorous Men. In effect, they suffer cold with more constancy, and if their natural Heat, of which they have a large share, did not resist the coldness of the Winter, we should hear more Women than Men complain of the rigour of the Season.



If I might be allow'd some digression from the subject I treat of, I think, I might without any manner of difficulty prove the contrary of what is said of the Constitutions of Women. I could show that the great quantity of Blood proceeds rather from the Mediocrity than any excess of Heat; that Women are rather fickle and light than Ingenious; that if they Engender and grow old sooner, it shows the weakness of that heat: That excess of Love cannot be particularly ascribed to the force of this same heat, but to the inconstancy of their Imagination, or rather to the providence of Nature, that has made them to serve us for Play-toys after our more serious Occupations. After all, if they are not susceptible of Cold, we must not look for the Cause thereof, but in the ordinary plight of Body, which is always opposite to the generation of the most active Qualities.

*Man*, to the contrary, acts with more firmness, feeds more happily, defends himself with more Courage and presence of Mind, reasons with more Strength, and contributes towards the getting of Children with more Alacrity. He acts particularly in Generation, where he communicates himself, and by other Actions of Body and Mind gives proofs of his Strength and Heat; whereas the Woman only suffers the Impressions a Man makes upon her, and often is not ready so soon as he to furnish wherewithal to form a Man. In short, she is only to Conceive, to give Suck, and to breed up Children.

Moreover, a Male is sooner accomplish'd in his Mother's Womb than a Female, stirs with more strength, and comes into the World somewhat sooner, which ought to be ascrib'd to the force of his heat and temperament; for where-ever Heat is abounding, it perfects and forwards things with greater speed, and by this very reason we seldom or never see Twins of different Sexes, there being too much inequality of Heat and Temperament when they are embarras'd in the same Strings.

But to come back to the Subject we have left for  
F this



this Digression, which may not be useless : I will say at present, to continue to speak of the Ages of Men, that Lawyers, who for the most part follow the Opinions of Physicians in those Matters, have fix'd a time for *Matrimony*, in the middle Part of the Age of Discretion. And because those are extreamly scarce, that begin to Engender at 9 or 10 Years, as well as those that cannot Engender at 16 or 18, they have determin'd the Age of 14 for Men, and that of 12 for Women ; these Years centring in the middle part of the *Pubertas*, so that those that are under the Years before mention'd are counted Pupils ; and the Law allows them not to be accus'd of Adultery, or to marry. If one breaks that Law by a premature Wedding, the Judges declare such a Marriage null and invalid, and put those that had contracted it in *statu quo antea*, because, say they, 'tis an Essential requisite to *Matrimony*, to be in a Condition to get Children, and that those that are under those Ages, are not presum'd to be capable thereof.

Politicians who only consider the duration of a flourishing State, are not of the same Opinion as Lawyers, in relation to the time, that young People ought to marry. They know that 'tis not only the Goodness of the Climate, Fruitfulness of the Ground, nor Riches of the Inhabitants, that render a Monarch formidable, but the health and vigour of the People that appertain unto him. The Age of 12 or 14 is too feeble to make a Present to the state of any Witty or Robust Men. And these Politicians teach Physicians, that there is a more advanc'd Age requir'd for the Generation of Men, that must be capable to govern a Kingdom, or to manage a Republick.

In effect, a Woman's Belly is too streight at that Age to Engender well-made Children ; her internal Parts not being large enough to go her time out, and a Woman so young cannot suffice both for her own Growth, and the Nourishment of her Child. Child-bearings are often dangerous, and she may apprehend the Loss of her Life in giving it to another. On the  
other



other hand, a young Man is too feeble both in Body and Mind at 14. The Seed is not concocted and digested enough for the Production of a strong Child ; and granting he is able to Engender at such an Age, the Children will prove very small and tender.

*Plato* and *Aristotle*, those two great Genius's amongst the Ancients, did not allow to marry before Thirty ; and, at present, a Body ought not dare Marry before that time without the Consent of Father and Mother, which oblig'd *Gratianus* to make a Law, and to limit the Perfections of a Man to that Age. For when growing is over, and the natural heat busying it self no farther to dilate the Parts of a Man's Body, is only employ'd in its Preservation, and fomenting the amorous Parts, for the more effectual production of Matter, fit for the perpetuation of that Species.

The best is, to follow the common Opinion, *viz.* To count a Man perfect at 25, and a Woman at 20, they being then both better qualify'd to marry than in a more advanced Age ; for such a Man wants nothing at that Age to content a Woman. His Privities have the Dimensions that are requisite for the well performing amorous Embraces, his Seed is Fertile, the Spirits that ought to serve for Generation are Generated in greater Plenty, and his Virge is always ready to furnish wherewithal to get a Child, even against the will of the owner. In fine, a Man of a hot and a moist Temperament, that has hot Blood, is Bilious and Melancholy, is middle Siz'd, has a big Head, sparkling Eyes, big Nose, wide Mouth, ruddy Cheeks, and round Chin, ought to marry so much the sooner. One may say the same in Proportion of a Woman of 20, which, in imitation of that *Fabiola*, *St. Jerome* speaks of, cannot live except she enjoys the pleasures of Love, and follows the Advice the Church gives her in Marrying.

For really the Age of 12 or 15 is too tender, to suffer the Yoke of Matrimony. The Persons must be hearty and robust, if they propose any satisfaction in that State.



## A R T. III.

*Of Conception, Teeming, and Child-bearing,*

**W**Hen a Woman has Conceiv'd, she has follow'd the Advice given by the Chrch, when she was Married, and executed the orders of Nature. But I cannot tell by what misfortune to Love, she appears more dejected than before. Every thing is displeasing to her, she eats nothing, she puts nothing in her Mouth but what is out of the common Road of Eatables, and even rejects it when taken. The best Aliments render her Sick, she cannot endure the Wind, her Sleep is interrupted, and sometimes accompanied with a Malady call'd *Incubus*, as if it were not enough for the Body to suffer, but the Soul must also share in the Pain. The Snuff of a Candle is insupportable to her, and she endures from time to time shiverings in all her Body. Her Belly akes, she is lazy and subject to Gripes. The Graces have left her Countenance; her Eyes are languishing, black and blue, the Fire Love formerly made use of to make Conquests having abandon'd them for some time. She can hardly walk without Stumbling, or feeling extream pains in the Loins, Thighs and Legs. In fine, she Languishes, and suffers without intermission, for having loved too well. Nay, such Inconveniences would almost make her repent of being tied to a Man, if she was not in hopes of recompence for her sufferings at the end of Nine Months, by bringing forth a Babe.

Experience teaches us, that a teeming Woman is more amorous in the beginning of her Bigness than before, there being much more Blood and Spirits than about her Privities; and if one embraces her at such a time, 'tis just like Water flung on the fire of a Forge, the more it is moistned the more ardent it is.

The *French* are not so reserved in caressing of teeming Women, as other Nations. Some Physicians being of Opinion, that they ought to be kiss'd with the  
more



more eagerness, in order to obey the Laws of Nature, that render Women in these Circumstances of a more amorous Disposition. But in truth, if we follow *Hippocrates* his Sentiment, they are all subject to more vehement Travels, if they are not carested during their Breeding, tho' we see often dismal accidents happen to Women that divert themselves with a Man during their bigness; for if they do not miscarry, they do at least Teem a second time.

The violent tossings of Love shake the *Fætus* in its first and tender Months, and the Terms provoked by the heat, which reiterated kissings excites in a Woman's privy Parts, stifle and suffocate it. Nay, it can hardly be exempt from these accidents at the latter end of its Imprisonment, when it is most robust. The Strings that keep it, slacken by its weight at the least amorous efforts of the Mother, and is constrain'd to lose a Life which it has never receiv'd, by being born before its time.

Altho' most Physicians, after *Hippocrates*, say, that the Womb is shut up, in such a measure after Conception, that 'tis not possible to make the point of a Needle enter into it, yet we are perswaded to the contrary; for 'tis known that it discharges its superfluous moisture, and Women teem a second time. We do not want Women that instruct us of what they have lost Red and White, during the first Months of Teeming: We have also Examples of Superfoetations, and may be oftner than we think. For Twins wrapt up in different Membranes, are commonly Superfoetations that we do not take notice of. All *Rochelle* has heard of the Superfoetation of *Mademoiselle Louveau*, who, sometime after she had brought forth a Girl, went on horseback into the Country, where she was delivered of a Boy, 29 Days after the first lying in. The Daughter lived 7 Years, and the Son but 7 Days.

Women would be too unhappy, if Pain, and other accidents, did not leave them while they are breeding. After a Woman has passed three or four Months in extreme Languishings, in continual Loathings, and Vomiting,



mitings, she enjoys perfect Health, forgets her Trouble, and were it not for some small turnings she felt in her Intrails, like the motions of Ants, she would not imagine her self to be with Child. But her health is not lasting; for as soon as the Infant gathers strength, her Pain will revives; and in feeling her Pulse, which then beats for two Persons, one would judge her to be Feavorish. In fine, time of Travel draws near, the Child beats the sides, Waters begin to flow to moisten and widen the Passage; and if her Travel is not unfortunate, she is Deliver'd in less than an Hour.

Care is taken on one hand of the Infant, the Navel-string is cut as long as possible, if a Boy, and short, if a Girl. All this is done by the order of the Matron, who fancies that the Member of a Boy will be the bigger for it, and the Girl will be more streight. After that they will give it Butter and melted Honey, to prevent Gripings of the Belly, which the Infant is subject to after being born. On the other hand, the Mother is comforted; the Belly is nicely shut up, and the privy Parts bathed with lukewarm Wine. In short, all care is taken, as is usual of Women newly brought to Bed.

#### A R T. IV.

*Whether Nature has fix'd a Time for bringing forth Children.*

**P**hyficians and Lawyers ventilate this same Question, and both one and the other examine it with great Application. Lawyers desire to be assured of a time fixed for the birth of a Child, to the end they may divide a Patrimony justly, and not suffer a Child that is unlawfully begotten to Inherit. And because these latter judge only by the Opinion of Phyficians, I shall here set down, in few words, what most of them think on this subject. But before we can advance any thing assured about it, 'tis fitting we should answer some Difficulties that present themselves.

Some Phyficians have written Books on purpose, wherein



wherein they pretend to prove, and there is no determinate time for the Birth of Men; and that Nature being Mistress of her self, forwards or retards Child-bearings as she thinks fit. Really those that follow this Sentiment, wants neither Reasons nor Authority to render their Opinion valuable. For they say, that the Temperament of Men being almost infinite, such Children as have most heat are sooner formed in their Mother's Womb, and are also sooner born, inso-much that some are born in the sixth Month, as *Livia*, Wife of *Augustus Cæsar*, according to the Opinion of Physicians of those Times. And others, having less vigour, cannot be born till after several Months, witness *Rufus*, born of *Vestilia* after 11 Months; and the Child, which a Woman of 60 was deliver'd of, who did stay in its Mothers Intrails during 15 Months, if we believe *Massa*.

More, they say, that a Woman who has a little and narrow Womb, and besides little Nourishment to give her Child, cannot hinder being deliver'd after 6 or 7 Months; whereas another that is lusty and well-fed, shall go with her Child about 10 or 12 Months.

They add, that a Woman participating of the Nature of those Animals, that bring forth many at a Litter; and the Nature of those that have but one, she cannot have a prefix'd time for laying in. That a Man not having a determinate time to Caress his Wife, Nature has also no prefix'd time for the production of the Fruit of such Caresses: That the case of other Animals is different, which have a certain time to bring forth their small ones: Inso-much, that a Linnet it not observ'd to lay and hatch her Eggs in the Winter. Lastly, that the Authority of *Hippocrates* decides this Question, which has been follow'd by Lawyers, viz. that Children may be born from the 7th Month to the 11th.

But if we strictly examine these Arguments, we may say, that altho' Women and Children are of different Constitutions, yet there is room to believe, that an old *Spanish* Woman, and a young *Saponeze*, will be brought



brought to bed at the end of 9 Months, according to the Laws of Nature. That we must not form a Judgment upon what Women tell us, of the Months of their going. That the largeness of the Womb must rather forward than retard its Productions. That a Woman that has little Blood must be brought to Bed the later, as standing in need of more time to Perfect what she has within her: And lastly, we ought not to have recourse to Natures, Failings or Errors, to Establish an universal Principle.

Farther we may say, that the Nature of Women is not between both of these different Creatures; and that *Averroes* has explain'd himself but badly on that Subject. That when Women bring several Children at the same time, we may say that those Productions are contrary to the Laws of Nature, that has prescribed to Women to bring but one, as daily Experience teacheth us: That after all Women have had as much time prefix'd for their Delivery as other Creatures, for the bringing forth of their young ones, and that we ought not to confound by an evident Sophism, the time and Season in which we Caress Women, and in which they conceive, with the time which Nature keeps inviolable for the Birth of Children.

In fine, we can put *Hippocrates* against *Hippocrates*; and may alledge that pretty truth which he hath left us in Writing, viz. that Nature is always constant in its Actions, and that we must not so much regard what seldom happens to establish a general Rule, as that which most commonly cometh to pass.

Moreover, let us fortify this Sentiment by other Proofs, and say, that if Nature keeps a fix'd Law in the Bodies of Beasts when they are with young Ones; and that this same Nature seldom fails to irritate them one Day, to lay down the Fruit, when it has receiv'd all necessary accomplishment: No doubt but Man, who is the most perfect of Creatures, must be ruled according to the same Laws. Nature never wants a limited time when the Question is to cure a Humour, or finish a Fever. Its Laws are certain and indubitable



table in Crifis's. And those Physicians have been counted Magicians, that have observ'd its Proceedings with some exactness. *Teeming* is a kind of Distemper, the Accidents that happen to Big-bellied Women are Symptoms, and Child-bearing is the Crifis, and the end. The proper motions of Nature are not denied Women when we are about curing them of some afflicting Distemper, only when they are big, and brought to Bed, we refuse those invariable Orders. And because we may have observ'd, that Child-bearings happen at divers times, thro' Foreign Causes, that forward or keep them back, we are so prevented in this Matter, as to take the shadow for the Body, and chance for Nature: That it goes against the Grain to forsake and quit former prejudices, *viz.* that there is no prefixt time for Child-bearing.

To conclude; since Experience shews us, that the most part of Children are born from the fix last days of the ninth Month, to the first of the Tenth, that is to say, in the space of twenty Days, and the most of them live; and that those that are born at Seven or Eight Months are always imperfect, or Valetudinary, and that out of 20 hardly three escape. We must own that these last are born at a time not ordain'd by Nature, and that they come out rather by some inward Infirmary of their Mother, than by any secret Orders of that admirable Mediator of the Universe.

This without doubt obliged the *Romans* to declare those illegitimate that were born before 9 Months, as not being perfect; and the same reason induc'd the Parliament of *Paris* to deprive a Father of the Succession of his Son, notwithstanding he had receiv'd Baptism after he was Born.

Those that have made serious Reflections on the motions of nature in Child-births, and have for a long while applied themselves to observe all the little Circumstances both of *Teeming* and *Laying-in*, may easily discover the difficulty of this Question. They may have observ'd, as I have in the Hospitals, and every where else, that Nature always keeps a fix'd and deter-



determin'd time, in those Child-bearings that happen according to its Orders; and that the most perfect and healthiest Children are always born in the ten first days of the 10th Month, and commonly at the same hour they have been begotten. The others are born, as I have said, from the 20th day of the ninth Month, to the 10th of the 10th Month, that is to say, from the 255th Day of their own Conception to the 275th. Though there are others, that are born sooner or later, when there is a foreign cause that forwards or retards their Birth.

I could prove this by several Histories, which my Friends have furnish'd me withal on this subject, if I had none at home. Six Children that my Wife has brought me, have been in their Mother's Womb from the 256th day to the 270th, that is to say, they have all been born at the latter end of the ninth Month, or in the beginning of the tenth, if we count the Delivery by the *Lunar* Months, as most of our Physicians pretend.

But the undeniable proof of this Question cannot be taken from any Place but the Birth of Jesus Christ, who was the most perfect of all Men. *St. Austin* informs us, that he was in his ever blessed Mother's Womb 273 Days, which is the time the Church has afterwards observ'd to solemnize the memory thereof; that is to say, he was born in the beginning of the tenth Month.

It is true, some Children are born about the 10th Day of the 7th Month, or the 10th Day of the 11th Month, but neither one or the other live long; for being born contrary to the Order of Nature, as we have said, they are subject to a thousand Inconveniencies.

That Children are born after such a vast space of time, nothing can be blam'd but the difference and irregular way of Living in Women; the Countries they dwell in, and the Season they are brought to Bed in: The Idleness they enjoy, the variety of the Constitution, and the irregular Pleasure they take with Men during their bigness, as also the Passions and Infirmit-  
ties



ties wherewithal they are afflicted. All these reasons hasten or stop their Layings in, and oblige Nature either to suspend or break the ordinary course of its Operations; which almost never happens to other Creatures that live according to the prescript of Nature.

We may therefore conclude from all this Discourse, that such happy Child-Births as comes to pass according to the Laws of Nature, happen mostly in the space of 10 Days, and sometimes 20. But that hinders not, but the Children may sometimes live, and that in *France* they are not deem'd illegitimate, when they are born from the 10 first Days of the 7th Month, that is to say, the 187th Day of their Conception, to the 10 first Days of the 11th Month, that is to say, to the 350th Day. Infomuch that I dare venture to assert, that before or after that time they ought to be counted Bastards, or Suppositions. And if the Daughter of *John Pellors*, Merchant of *Lyons*, had been born some Days after the 300 and fourth day of Conception, the Parliament would ne'er had past Sentence in her Favour, by which she was declar'd Heiress of her Father's Estate. Indeed, this Illustrious Company declar'd a Child Illegitimate, by another Sentence that was born the 12th day of the 11th Month, after the Death of its Father.

## A R T. V.

### *Of the Duty of Marry'd People.*

**A**FTER Travel and Child-bearing, the Woman forgets the Pains she suffer'd, her Flood being no sooner stop'd, but she attacks her Husband afresh, and gives him an amorous Battle, I do not much doubt, but she'll come off as victoriously as before, and therefore ought to be crown'd with *Myrrh*, as were anciently those that had made Conquests in Love. Neither do I question her meriting this Honour, because she attacks with so much Courage, Triumphs with so much Glory, and shares the Fruits of her Vi-  
Story



Story so advantageously with her Antagonist. She returns often to the Charge, and never cries enough. Her genital Parts by degrees growing more ardent, and more amorous, more unquiet, more inconstant and susceptible of Lasciviousness. They are a Creature in another Creature, that often causes so many Disorders in the Bodies of Women, as to oblige them to find out means to sooth and appease it, to prevent its being hurtful.

The Husband renders therefore to his Wife exactly what he owes, and the Woman, what she owes to her Husband. When this is wanting on the Husband's part, the Woman turns ill humour'd, and sily acquaints him with the Grief she conceives in not being belov'd; that we may say, that Conjugal Caresses are the Ties of Love in Matrimony, and that they really make up the Essence thereof. But upon some Occasions a Man commits no Crime, neither against the Laws of Scripture nor Society, in refusing to please his Wife.

'Tis a sin against our Constitution to please any Body, and injure our selves, according to the Opinion of Physicians, at least when the inconveniency thence arising is somewhat considerable. How can we always furnish Matter for the irregular Sensualities of a Woman: Sight decaying, Rest being disturbed, the Stomach and Head suffering, the Legs being weakned? And how can a Man be fit to do his Duty, in regard of his Affairs Domestick and Foreign, after being exhausted in excess of Conjugal Embraces.

The least Inconveniencies that happen from the excess of those Pleasures, dispense him absolutely from his Duty to his Wife, and to act otherwise, is sinning against one's self, and drawing great Infirmities, and an unseasonable old Age upon one's Head. Such as have been afflicted with a Distemper in the Parts most necessary to Life, can with greater Justice plead a Dispensation, if such an Indisposition should have been but slight, yet they ought to be cautious in Caressing  
their



their Wives? Infirmities in the Extremity of the Body that are periodical, ought also to exempt Men from that Duty, unless they have a mind that Pleasure should be the cause of their Misery.

The Man has far greater Occasion than the Woman to excuse himself from the Duty of Wedlock. He in a manner alone acting in Conjugal Carelles, seems by his precipitate Movements to hasten to the end of his Pleasures, in order to renew them another time : As if Nature being about to produce a Man, was minded to prevent our reflecting on what we are chiefly doing, by the excess of Pleasure we meet with in the Action.

The Woman's case is different, she being only passive, and in a very easy posture. There is seldom any Obstacle on her side, that can dispence her from what is done by her Husband. Sicknefs is not lawful reason enough, she being often subject to Infirmities, that are cured only by Love, when no other Prescriptions of Medicines are able to overcome them. *Priapus* hath more power and strength than our Drugs, his Authority is more Sovereign, and his Medicines far more efficacious than *Mugwortb*, the *Karabe Casteorum*, and what other Medicines Antiquity has invented for these Infirmities.

We observe yearly in Brutes, that Nature makes a Fermentation and Agitation of Humours, and sends Blood, Spirits and Matter to the genital Parts, which cause a Titillation. This Matter in Brutes, bears a relation to what we call the Terms in Women. That we ought not to wonder that Brutes are more eager at such times than others, to find out the Male, which Nature hath shewn them to be the most Sovereign Remedy against all their Torments. This is the reason that most Women are most amorous when their Terms begin to flow ; for the Blood and Spirits crouding down precipitantly to the genital Parts, heat and inflame them, and they would in that moment seek out means of satisfying themselves, did not the Law of the Old Testament punish those with Death



Death that touch them in this Condition. But one ought in some measure to pardon the Excess of Love in the fair Sex, they having more fire and eagerness to love in such a juncture, than at other times, provided they are in health ; yet a Man is not innocent, that commits this Indecency.

I must own that no great hurt is on either side, if Women happen to be caress'd in these Circumstances, the Woman only losing a little more Blood than otherways she would, but the Man finds no Inconvenience. All the Disorders of such a filthy Conjunction fall upon the Infant that may be got, which for the most part dies presently after being born, or spins out his Life in continual languishing.

It is the same case with the Flood after Child-bearings. The remainder of such Blood as serv'd the *Fœtus* in the Womb, purges by degrees 15 or 20 Days after the Woman is brought to Bed ; a Woman's Life may be endanger'd, if her Husband offers to Caress her in this state, if she happens to conceive straight after being brought to Bed ; for the Ordures that ought to run thro' these places, keeping in the Body, infect the Mother and Child too, in time to come. Doubtless it may be this reason, the Law of the Old Testament was ground'd upon, allowing no Man to touch a Woman till 30 Days after a Boy, and 60 after a Girl.

There is some difficulty to determine, whether a Woman big with Child, may be wanting in that Duty to her Husband. Opinions are various: Some think a Woman may be as vigorously Caress'd when big, as when not. Witness *Julia*, Daughter of the Emperor *Augustus*, who being big, would perswade People she did not wrong her Husband in making other Men pass in her Barge, it being laden with Merchandize before ; to make use of this Woman's Thought. Others are so scrupulous in this Point, as to fancy we commit a great Crime in kissing a Big-belly'd Woman, and contribute to the Death of her Child.



To decide this Question, we are only to observe what passes in Nature amongst the Brutes, and we may see that Stags, Bulls, Weathers, and some other Creatures, do not touch their Females after they are with young Ones. Those unlucky Accidents we have above observ'd to ensue upon Caresses in these Circumstances, are Reasons strong enough to beat a Man off from attempting it. Miscarriages may happen by a Flux of Blood, provok'd by those amorous Agitations. Superfoetation may ensue, a *Mola*, or false Conception may stifle or suffocate the *Fœtus*, as *Rionalus* assures us to have seen. In one word, such Accidents may kill both Mother and Child, whereas to the contrary, Child-bearings might be more sure, if we do not touch a Woman after her having conceiv'd, nor will the Children (in *Hippocrates* Opinion) be brought forth before their time.

Doubtless these Reasons induc'd the wise Emperor of *Constantinople*, *Isaac Commenus*, not to touch his Wife after she had conceiv'd; and altho' his Physicians did advise him to it, for the Preservation of his Health, yet he would ne'er consent, preferring the Health of two Persons to that of his own, and it was even a Law among some *Pagans*, if we may believe *St. Clement*, never to know a Teeming Woman.

I say the same of Nurses, who cannot render what is owing to their Husbands without danger; for what probability is there the Milk should be good, when the Mother is troubled with Loathings and Vomiting, and suffers other Inconveniencies, that are incident to Teeming Women? However, if a Nurse is got with Child by one Man, and does not pawk in the beginning of her Greatness, but is vigorous and sanguine, I cannot see any reason, why she may not be Dutiful to her Husband; and withal, suckle her Child, the two or three first Months of her Greatness, the Infant in her Intrails being then but very small, and not standing in need of much aliment. Some Women are better in Health when they suckle at such a time, than if they should preserve all the  
Humours



Humours for the *Fætus* they have conceived. These Humours being copious with them, may suffocate the *Fætus*, when they are not employ'd for other use; which Reason obliges us sometimes to bleed such Persons, to ease them of the too great quantity of Blood, and render their Laying-in more prosperous.

## A R T. VI.

*Of the Time that Men and Women cease to Engender.*

**T**HE World is full of Productions, even in the very Intrails of the Earth. 'Tis the only means to keep up the Tye and Union of the Universe. Man being the Ornament of the World, is no ways remiss in generating from the Age of Discretion to old Age, he is perpetually employ'd in an amorous Commerce, as if his aim was rather to eternize human Nature, than to preserve Life and Health. For without dispute, the most Lascivious and most Voluptuous are the shortest Liv'd. Sparrows, which love their Females so desperately, live not above three or four Years. The natural Heat being wasted by Love, and wanting before its time, makes them also end their Days the sooner. For this reason Painters have represented a Lewd Woman by *Sappho*, in a Triumphal Chariot, drawn by Sparrows.

We have above taken notice of the time that Men and Women begin to Engender, at present we shall examine what time they leave off.

Altho' Physicians prolong the time of the first old Age to 65 Years, and believe that a Man may in the common course of Nature procreate to such an Age; yet the Lawyers tie themselves up to 60, after which they pretend a Man is impotent, and have made Laws accordingly. Indeed Love forsakes us at those Years; and tho' we may preserve some Sparks of it in our Heart till Death; yet they seldom kindle in our secret Parts after 60, Age freezing us up to that degree, that whatever Heat and Spirits we have, are requir'd



requir'd for our more immediate Preservation, and too scant to suffer any Dissipation.

The thoughts of past Pleasures are sufficient to stir up our Passion, and multiply our natural Heat, when we come to be old, Fire, Furrs, and soft Seeds being inferior to the Thoughts and Reflections on the Amour of our Youth. But the Body of a Young Woman is still more efficacious when apply'd, the communicating heat of the same kind with ours, which is made out by *David's* Experiment, viz. that there is no better Remedy in the World. But the poor Girls do not last long, they imparting all their sweetness and pleasantness to the Old Men, and take what is bitter and troublesome for themselves. But such innocent approaches of so advanced an Age, ought not to oblige an Old Man to caress a Young Woman. I can't tell but the good King *David* might act something contrary to the Rules of good Behaviour, when the fair *Abisag* was in his Arms, since the Historian informs us, that he gave up the Ghost a little after.

The Motions of Nature are regulated, and it's Production determin'd, as we have prov'd above: And tho' some Men have got Children at 70, 80, or 100, they must not be made use of as a Rule to limit Generation in Men.

We are told of the Duke *de St. Simons* (who is still in being) getting a Child at 72, whose Christening the King and Queen were at. And what *Aeneas Silvius* reports of *Uladislaus*, King of *Poland*, getting Children at the Age of 90 Years, is rather Prodigious than Natural. *Fælix Platerus* reports a greater Wonder of his Grandfather, who engendred at 100 Years of Age; and finally what *Massa* says upon this Subject, is more incredible, viz. that a Man of 70 Years of Age, got his Wife (who was 60) with Child, which was born imperfect 15 Months after Conception.

The Womens Case is different, they having a more limited and shorter time than Men, whenever their Terms cease upon their growing aged, they leave off



engendring. For which reason the Law hath determin'd as judiciously in regard to Women as to Men, deeming those Child-bearings prodigious that happen after 50 Years, and admitting no Children for Legitimate, that are born after such time: Because in the Opinion of Physicians, the Terms cease about the Age of 45, or 50, and consequently 'tis impossible a Child can be engendred, when the Woman stands in need of things necessary to form and nourish it.

Yet if some Women are so vigorous and healthy, as to have their Terms after the Age mention'd but now, 'twould be a piece of Injustice to deprive a Child that they shall bear of the Inheritance of its Parents. No doubt but this reason oblig'd the Emperor *Henry* to cause his Empress aged 50 Years to be deliver'd publickly, and in sight of all the World, to take away all Suspicions that might be formed upon this account.

Thus also the Law limits the Periods of Generations that most frequently happen; yet there may be some extraordinary occasion, wherein it ought not to take place, provided Men are vigorous, and the Terms are not wanting in Women. For no Law can be made so just, but it may be prejudicious to some particular Persons, when being penn'd up in such general Terms, as to exclude every Body from receiving any favour.

#### C H A P. IV.

*What Constitution is most proper to render a Man very Lascivious, and a Woman very Amorous.*

Philosophers make use of two means to explain the Composition of mixed Things in the Universe, which have all a different Temperament. Some consider the Matter that forms them, observing it's Figure, Bigness and Union; and fancy as *Democritus*, and *Des Cartes*, that they may sufficiently explain Nature by the Atoms that compose it. Others as  
Hippo-



*Hippocrates* and *Aristotle*, are of Opinion, That the Matter of mixed things cannot be without quality; and that Feeling being the Judge of the first and second Qualities, they may also thereby better make Nature known. *Aristotle* calls the second Qualities Corporeal Effects, or Material Conditions, which I may call Qualities of the Matter. He makes two sorts: Some Active, as the power of hardning and softning, thickning, &c. and others Passive, which are Effects of the same Faculty; as hardness, thickness, thinness, &c.

From a Body thus compos'd of Matter and Qualities, to speak with these last Philosophers, derives another Quality, which we may, with *Galen*, call Propriety of the Substance, with *Vellestinus* Quality of the mixture of Matter; or, Lastly, with others an occult Quality, which is, properly speaking, the Essence and Temperament of the Mixture. Insomuch that we may say, that the Temperament is nothing but a Quality resulting from the Mixture of Matter and Elementary Qualities. For as several different Voices make up an Harmony, when they are well mixed; even also these Matters and Qualities, tho' contrary, unite so strictly to one another, as to make a Temperament wherein they are discernable. That 'tis true, the Temperament is an Union and Order of Things opposite one to another.

Several Things are to be observ'd in the Composition of Bodies; but there are but few that we can clearly and distinctly know. I own that we know who is the Author of the Works we see every Day, and that we are sensible of the Matter. But 'tis difficult to conceive how (to make use of the Example of Man's Formation) such a variety of Temperaments are produc'd by a small Quantity of Seed.

Those that pretend to top others in this sort of Knowledge, are oblig'd to own, after having made what search they can, that they know less than Children, and that the Temperament of Man, which they go about to examine, is so difficult to be comprehended,



comprehended, that they are constrained to say, they only know it in gross.

Physicians admit of four sorts of Temperaments, in which only one predominant Quality takes the upper-hand, and count Four others, which they call Compound, where two Qualities are Mistresses. The first Temperaments are scarce, there being hardly any Quality but what is accompany'd with another that is Enemy to him. Some add a Ninth Temperament, which they call even or regular, the Qualities being upon an equal Lay : But because we do not meet with it in Men, and that the Matter and Qualities of Elements are not so justly mixt together ; but some one or other seems to predominate, we shall pass it by, being invented in the Schools only to serve for a Rule to the rest.

## A R T. I.

*What Temperament a Man ought to have to be very Lascivious.*

**H**AVING explain'd in plain Terms the different Tempers of Mankind : I shall now come to Particulars, and examine what Temper both Sexes ought to be of, to be most Lascivious.

To consider a young Man of 25, one would take him to be a *Satyr*, who seeks every where without stop or stay to assuage his Passion : All Women are agreeable to him in the Dark ; he refuses none, tho' never so ugly, and is always in a Condition to satisfy them ; his reason not being able to bridle his Amorous eagerness, and his Constitution too hot to suffer him to be subject to its Rules ; he would even marry the Statue of Fortune which he loves to excess, if the Magistrates would permit him, and that publicly, as did another young Spark, who caress'd the Statue of the *Gnidian Venus*, made by *Praxitiles*.

'Tis true, every thing favours his irregular Sensualities. Nothing in the World being wanting, whate-

ver



ver juicy Aliments, and delicious Drinks can be met with are for him, and making always good chear, his Belly is full, and the genital Parts that are not far distant from it continually swoln, according to St. *Ferom's* Remarks; insomuch that good Victuals, and excellent Wine, contribute much to his Lasciviousness. Hence, without doubt, does the pretty *Latin* Proverb derive its Origin, which loses its Grace if translated into our Tongue: *Sine Cerere & Baccho friget Venus*. Indeed all is Ice in Love, but what is stamped by the Grape-stone and Wheat-grain, which are proper Figures of the secret Parts of Men and Women.

Idleness is one of the Sources of dishonest Love; and for this very reason the Fable has marry'd *Mars* and *Venus*. For we perceive more amorous Disorders in an Army, than in an whole Kingdom besides, because the Soldiers are not always busy in War.

The Country and Climate contribute not a little to the Lasciviousness of Men. We see more chaste at *Stockholm*, than at *Sevill* or *Naples*, places where Monsters are often born, which are the Effects of an abominable Love.

The History related by St. *Austin*, is a Proof of what I advance.

“ The Governor of *Antiochia*, says he, pressing a  
 “ Merchant once to give him a Pound of Gold, put  
 “ the poor Man to despair; and not being in a condi-  
 “ tion to answer such a Demand, he communicated  
 “ it to his Wife; who to put her Husband out of  
 “ pain, asked him leave to prostitute herself to a rich  
 “ Merchant that had courted her for some Days, she  
 “ being in hopes, by this means, to satisfy the gree-  
 “ diness of the Governor, and to ease her Husband by  
 “ receiving the Sum of this Man. The Husband con-  
 “ sents, and she prostituted her self; but the Mer-  
 “ chant instead of giving a Pound of Gold, as they  
 “ had agreed, gave her a Pound of Earth. The  
 “ Woman surpriz'd at his breach of Faith, made her  
 “ Complaint to the Governor, who made the Mer-  
 “ chant pay the Woman what he had promis'd.



A Man that is mov'd by all those Causes of Lasciviousness but now spoken of, and besides of a hot and dry Constitution, suffers often his indiscreet Passion to act, without any desire of curbing it. His Heart being heated, puts a Blood extream hot, subtil, and full of Spirits, into all the Parts which inflames the Body, that his high Pulse being both a Sign and Effect thereof, seems more firm and frequent when 'tis touch'd.

By this *Hippocrates* discern'd the inordinate Love of *Perdiccas*, for *Phile* his Father's Mistress.

His Liver, in which *Bowel* according to *Galen*, Love has establish'd its Seat, is full of Fire and Sulphur, and the Body to which it communicates its Humors, is all yellow by the Bile it Engenders. The excessive Heat thickens his Blood, and renders it melancholy: Insomuch, that by this Quality it preserves longer the heat that hath been communicated. The Hare being one of the most melancholy Creatures, is also one of the most Lascivious.

Such a Man's Brain is not cold enough to temper the heat of his Heart and Liver, it being all dry'd up by the excessive Fire of Love, that he has no more Brains than that impudent Quack, who was not long ago dissected.

His Kidneys, where the Scriptures fix the Seat of Concupiscence, are so hot, that they inflame the Neighbouring Parts, and heat dilating the Spermatick Vessels, makes the Seed flow in great plenty: In such sort that a Man thus amorous would not be ashamed to be serv'd at Table by naked Women, as did the Emperor *Tiberius*, nor to be carry'd in publick by others, as did the infamous *Heliogabalus*.

To consider the outward Carriage of this Man, he seems to fly when he walks, his Fat does not trouble him, it suffices he is fleshy and nervous, to be both nimble and lascivious. He is of a middle size, has a large Breast, big and strong Voice. The Colour of his Countenance is brown and swarthy, mix'd with a little red; and if you uncover him, his Skin will



not appear very white. He has sparkling Eyes, a large, big, and aqualine Nose : His Arm is trimm'd with Veins full of subtil Blood, when you touch him you fancy your hand in the Fire : His Skin is so rough and dry, that the Hair which almost covers it, only seems to soften it : The Hair of his Head is hard, black, and curl'd, and he doth not trouble himself with cutting of it, by the same reason the *Auvergnats*, who never shear their Sheep, increase their Stock, nor cut the Mains of their Horses, because experience has made them observe, that by so doing the Spirits dissipate, and consequently that 'tis pernicious to Lasciviousness and Generation. His Beard is a sign of his admirable ability in getting Children, and betokens the strength and vigour of his Complexion, it being thick, black, and hard. His privy Parts are as'twere bury'd in Hair, and Nature's forwardness in causing it grow from the Age of 13 or 14, gives Proofs of the irregular Lasciviousness which in time manifests it self.

'Tis certain, according to what Naturalists observe, That Birds that have the most Feathers, love most desperately their Females, because they have more vaporous Excrements : So Men that are very hairy are most amorous, their humidity being subdu'd by excess of heat, which nevertheless is not capable to render them sick.

This sharp Heat dries the Brain and Brain-pan of Lascivious Men, and renders them so soon bald ; for they are depriv'd with such moist Vapours, as produces Hair on their Head ; nor can the Hair pierce such a thick and hard Skin, as is that of thole of a hot and dry Temperament : Wherefore we ought not to admire at their being bald, and at its increasing every Day by the frequent use of Women. Which drew upon *Julius Caesar* this stinging Jeer, publish'd at Rome, when he was carry'd in Triumph : *Romani servata uxores, mæchum calvum adducimus*. This Emperor was so lustful and lascivious, that he changed his lawful Wives four times ; he also debauch'd *Cleopatra*, by



whom he had *Cæsarion*, was desperately in love with *Eunoe* Queen of *Mauritania* ; carefs'd *Posthumia* Wife of *Servilius Sulpitius* ; *Lollia Gabinius's* Wife ; *Tertulla Crassius's* Wife ; *Murcia Pompey's* Wife, and *Servilia Cato's* Sister, and Mother of *Marcus Brutus*. Besides if such a Lascivious Man has lost a Leg, he will behave himself better than another with his Wife ; for the maimed Parts receiving no Nourishment, the Blood stops in the Genitals, and renders them stronger and more lascivious than those of other Men.

The Man whose Pourtrait we have drawn, is of such a hot Temperament, that if he possess'd the Vertue of the most holy Persons, his Nature would always incline him to the Love of Women. One might as soon extinguish a great Fire with a drop of Water, and might sooner oblige a rapid River to run back to its Spring, than correct his natural bent and propensity. This inordinate Passion heating his Imagination, perpetually causes all the Disorders of his Life. Desire is in Arms against his Reason, and overcomes it at every Moment. In a word ; 'tis an habitual Infirmary, which commonly seizes foolish Souls only, that are dazzled by the Beauty of Women. Kings and Wine are very powerful ; but in truth a Woman is more, and God must work a Wonder, to make such a Man abandon his amorous Humour.

When the Pleasures of Matrimony are too closely pursu'd, says *St. Austin* in his Confessions, these same Pleasures become a Custom, and Custom a Necessity.

Love exercises the same power upon his Soul, as on his Body ; inflaming and rendring his Passion without Example, As soon as he perceives a Woman a little uncover'd, his privy Parts are in Motion, and with a little Reflection on the Object, receives as great an Impression, as a certain Leacher did from the Rod, of whom we are told, that he ne'er carefs'd his Wife more ardently, than when he was most cruelly flaug'd.

But when this Fire shall be in some measure quenched by the coldness of Age, Love will inspire this Man with Wit and agreeable Humour ; but so as not quite



to stifle the Flame nourish'd in his Bosom. To the contrary it will be more violent than formerly it was. It will then be a red-hot Iron that preserves its Fire longer. His Bile formerly the Source of all this Amorous Transports, changes by degrees into a thick Humour and Melancholy, which would be the cause of other inordinate Sensualities, were his Member in a capacity to obey his Desire.

Whence 'tis evident by all the Signs abovemention'd, that Men of a hot and dry Constitution, bilious or melancholly, are the most Lascivious, and neither want natural Appetite, nor motions of Concupiscence, they having Plenty of Matter, and vaporous Spirits that dispose their privy Parts perpetually to be amorously joyn'd to a Woman. And those that are of a cold and moist Constitution, call'd Sanguine, Love more desperately than the other; yet the Seed not being accompany'd with so sharp a Quality as to tickle them at every moment, consequently renders them less lustful. *Pericles* was of this last Temperament, because he marry'd a *Courtizana*, after having enquir'd of her past Life. A great many *Swissers* and *Germans* practice the same now a-days, and for the most part find themselves well in their Choice.

## A R T. II.

*What Constitution a Woman must be of, to be very Loving.*

**L**ove inflames a Young Womans Heart that is pleased with Idleness, Flattery, Feasts, fine Cloaths and Love Discourses, to that degree, that she is at the long-run forc'd to yield to its Incitements, and not able to repulse its Attacks. Besides, she is led by a natural bent to this soft Passion. If you consider her outside, she is middle siz'd; has a staggering and wanton Walk, and moderate plight of Body: She is brown, and those sparkling Eyes of hers are signs of a hidden Flame: Her Mouth is pretty and well made but somewhat large, her Nose is somewhat flat



flat and turn'd up ; her Breasts large and hard ; her Voice strong, and her Sides wide. Her Hair is black, long, and somewhat hard, and she has perceiv'd the Down on her privy Parts ever since the 11th or 12th Year, it having already excited some amorous Motions, the heat of her billious Constitution forwards her Terms, and puts her upon some Courses not becoming her Sex, that 'tis no wonder if she still continue an indiscreet Commerce.

The more a part is irritated by Pain or Pleasure, by reason of the Blood and Spirits brought to it, the more violent Effluctions there ensue. First of all such a Woman was only rouz'd in amorous Embraces ; but now her Passages are open, and bring plenty of Blood and Spirits to her privy Parts : The least amorous motion renders her Passion so violent, that 'tis past her skill to moderate it. In vain Parents advise her ; the Rules of Modesty and Decency are useless, and what Reflections she may make thereupon are out of Season. There is no Room for Vertue or Temperance, when Passion sways, and our Temperament obliges us to Love. Witness *Bonna of Savoy*, Wife of *Galeazzo Sforza*, who could never be recall'd from her lewdness.

One might sooner drain the Ocean, and catch the Stars with their Hands, than break such a Woman of her evil Inclinations : Her Nature, Beauty, Health and Youth are great Obstacles to her Chastity, and combine to teach her Love and Tendernefs. She seems ashamed, and fancies it contrary to the Rules of good Behaviour, to refuse a well built Young Man that courts her with a good Grace ; and tho' perchance she is backward in granting Favours, being sometimes retain'd by some small remainder of Modesty, her Mind runs the more upon it, and is desirous to yield with greater Transport. She feels a secret bent to be amorously tied to a Man, and the Rib, whereof her Mother has left a small part, has a perpetual instinct to be rejoined to the Person it hath been separated from, and in that has a mind to imitate *Eve*, who neither eat nor drank till she was careffed by her Husband. There is  
no



no excess of Love but what such a Young Woman is brought into, when the Object is agreeable to her Fancy, that should she want an opportunity of satisfying her self, she would fall into a fury of Love, which is difficultly remedied, she then begins to talk impudently, act Lasciviously, and when the Distemper permits her, her Eyes cull out a Person that may be able to cure her.

This amorous Fury reaches sometimes so far, as to oblige her to solicit a Man to embrace her tenderly, and to prostitute herself to the first comer; but if perchance she is got with Child, every thing is calm, her amorous Parts being as 'twere Glutted; as happen'd to the Woman (tho' Vertuous) Mention'd by *Matthias de gradis*.

Yet all amorous Women are not alike; some are Active, Inconstant, Pratling, Bold and Restless; others appear Sad, Solitary, Timid and Languishing. Some are not ashamed to publish what others conceal with so much care. *Suetonius* informs us, that *Tiberius* caus'd all the lascivious Postures collected out of the Book of the *Courtizana Elephantis* to be painted in his Hall. Others are observ'd to fear the ill consequence of Love, and divert themselves with Women as if they were Men. 'Tis what the Poet *Martial* bitterly reproaches *Bassa* with. We know besides that *Mogilla* deserv'd the same Reproach, and that the *Lesbian Sappho* entertain'd a great number of Women for the like diversion.

A Maid desires more passionately to be caressed than a married Woman, if we do believe *St. Jerome*, and after him *St. Thomas*; because having not as yet tasted the Pleasures an amorous Conjunction causes, they imagin them quite different from what they really are. But Experience, which these two great Men had not, teaches us the contrary, and we are sure that a Woman that knows what it is, has more difficulty to resist the assaults of Love. Instance *Semiramis*, who after having lamented the Death of her Husband, prostituted her self to a great many Persons, and built abun-



abundance of Mausoleums, where she buried such as she had taken unlawful pleasures with, in order to conceal the better her disorderly Love, and hide her Lewdness from the Eyes of Men.

'Tis said a Barren Woman is more amorous than a Fruitful one, and there is some reason to confirm it; for the irregular desire of the first to perpetuate by Generation being consider'd, and the heat of her Intraills the most common cause of her Sterility, we must own that she must be more Lascivious than the other. Witness the *Malabar* Women, which by reason of the heat of their Climate, are none of the most Fruitful; and for this same reason are allow'd to take as many Husbands as they please, because the Children according to Law are only noble on their side.

But a teeming Woman that ought to have glutted her Passion, does still continue her loving desperately. Witness *Popilia*; who being once interrogated about the inordinate Passion of teeming Women in respect to other Creatures, answer'd Wittily, that she did not in the least wonder that the Females of Brutes disliked at such times their Males, because they were really Brutes.

May be we might not want Reason to excuse this heat in teeming Women: And if we had a design to make use of Morality, we could alledge, that God has given them such ardent desires only to preserve the Chastity of their Husbands, and to deserve the honour of being virtuous in resisting Love to the utmost of their Power.

The Passion of inordinate Love causes such strange Disorders, what state or condition soever Women are in, when once it seizes their Mind, that they enterprize Murther, Treason or Poysonings, chiefly to bring about their impudent designs. *Pontia* poyson'd her two Children with *Aconitum*, to commit Adultery: And *Tarpeja* betray'd her Country, by furnishing means to the *Gauls* to take the Capital, because she lov'd their King. *Joan* of *Naples*, that infamous Princess, strangled *Androsa* her first Husband at her Window.



dow-gates, because this unfortunate young Prince could not satisfy her enormous Lust. But what probability is there that one Man should quench the Flame of a lascivious Woman, when fifty could not do it formerly to *Messalina*. The Womb of a Woman is in the Number of the insatiable things mention'd in the Scriptures; and I cannot tell whether there is any thing in the World, its greediness may be compar'd unto; neither Hell fire, nor the Earth being so devouring, as the privy Parts of a Lascivious Woman.

Were there ever more criminal Passions, and more impudently beheld than in *Vesilia*, Wife of *Titulus Labco*, who declar'd loudly before the *Ædils* of *Rome*, that she had resolv'd to live the Remainder of the Days in the quality of a Woman of the Town.

The Passion of being closely joined to a Man, is for the most part upon extreams in a Woman. 'Tis a desire without Judgment and without Measure; for some have rendred themselves miserably poor to satisfy their Lust. *Chloe* was the Bubble of *Lupercus* by her Prodigality; and *Sempronia*, who was so knowing, loved Men better than ever she was belov'd of them, and did neither spare her Purse nor Reputation to satisfy her Passion.

I own that Love makes Women indiscreet; but those that pass for the most chaste have often no less Flame, for being more reserv'd than others, that Woman is chaste, which may be never was ask'd the Question; for if you examine strictly those that pass for the most Vertuous, perhaps they'll be found as Criminal as the rest, and but few modest and honest. The *Ephesian* Matron, whose History *Petronius* makes *Seneca* agreeably relate, being the admiration of all the Neighbouring Provinces, by reason of her Chastity, yielded at last to a Soldier.

*Penelope*, the Example of Vertue among the Ancients, did yield so much to her unlawful Pleasures during the absence of *Ulysses*, that she had a Child that took the Nature of all those that had contributed to get him; and *Lucretia* that passed among the Ro-



*mans* for Vertue itself, is not exempted from the Crime for stabbing herself. For admitting it no lewdness to be ravished, there can be no justice in killing one's self when Innocent: So that by punishing herself, she intimated that the Crime was so enormous as to deserve Death from her own Hands.

We must own then, that Women are naturally inclin'd to Love: And that as their Constitution is one of the Causes of this Passion, Education and Liberty which now a-days is allow'd to the Fair Sex, contribute no small share to such disorders: and whatever may be said, I think it would not be unjust to order what was formerly practised at *Paris*, when a Woman's lewdness was averred. They made the Husband stride an Ass with the Tail in his Hands, his Wife leading the Ass, and an Herald crying through the Streets. *The same will be done to him that shall do it.* Much such another Custom was in Vogue in *Catalonia* the Husband paid the Fines, when the Wife was convicted of Adultery, as if the fault ought rather to be imputed to the Husband than the Wife.

### A R T. III.

*Which is the most Amorous, the Man or the Woman?*

**L**OVE is commonly confounded with Pleasure, and Heat with Lust: But to speak truth, Pleasure is only an effect of Love, and Lust not always found where the greatest heat is. Our design here is to examine which of the two Sexes is most Amorous, and most Lascivious, reserving for another place that Question, which of the two takes most pleasure in amorous Caresses.

Those that will have Men to be more Lascivious than Women say, that a Man has more heat, a firmer Pulse, stronger Breath, and that his Entrails and Skin are hotter and dryer; that he is more Hairy, lives longer, and is more Active. In fine, that he attacks Women with more Vigour.

'Tis true, that Man is abundantly more hot than Woman; that he has those other qualities attributed to him,



him, but still he is not the more Lascivious. Love, for the most part only troubles weak Minds; and Man having a stronger Mind than the Woman, is not subject to such extraordinary Passions and Transports. His Passion seems in some measure to be ruled by his Judgment, whereas that of a Woman is without Rule or Measure. For when Love happens to be the Theme, we are Children in comparison to Women, they knowing more than we, and being able to give us several Lessons on this Subject.

Again; Women have a more lively Imagination than we, and as they commonly live idle, Men being embarrassed and hurried in Business, they have more leisure to repent to themselves the Objects that Love may form in their Hearts. Their desire of fitting themselves, and of preventing thereby the *Vacuum* so much abhorred by Nature, is insatiable; whereas our Passion being moderate, only invites us to discharge ourselves. Besides, the Imagination is mov'd by two Reasons; one is of being moistened and refreshed; and the other to get rid of the matter, they engender in greater quantity than we.

No Body can deny but they are the most moist of the two: Their plight of Body, Beauty, and Terms, are evident Signs thereof, their Temperature furnishes them with more Seed, than what comes to our share, and exposes them to the Vapours and Fury; for when the Seed corrupts, these Distempers ensue; as hapned not long ago to the Virgins of *London*, according to the Opinion of *Seneri* and *Duncan*.

Men are not subject to any disorders caused by a corrupt Seed; whence some say, they have but little Seed in comparison to Women, seeing they are never hurt by the retention thereof, because Nature finding a means to discharge it in Sleep, by causing agreeable Ideas that facilitate its flowing.

'Tis no proof of Lust and Leachery to be a short time in amorous Caresses; 'tis rather because the Matter is no great distance from the place whence it fallies forth. Women will be about it a whole Day, as was formerly



formerly *Messalina*, and not so ready to go away after the business is over, as we are after having taken the pleasures we expected.

Granting that those Creatures that generate most Seed, are the most Lascivious, we need not doubt but that Women are more amorous than we, the Child being at first nourish'd only by this Matter, as we shall prove elsewhere. Besides we observe that amongst Brutes the most Lascivious are commonly the smallest, and shortest liv'd; and if this be so, no body ought to doubt but that Women are more Lascivious than Men, because, generally speaking, they are smaller, and do not live so long as they do.

The Womb and Testicles are parts situated in the Body of a Woman, without being exposed to the Injuries of a cold Air, as ours, which in some measure extinguishes our Flame. We find that Brutes which have their privy Parts conceal'd are more Lascivious than others. Nature has made the sides of Women wide, and of somewhat raised Branches for the more convenient posture of the Womb, also given them great Bums, and fleshy Thighs; whereas Men have the upper Parts larger and bigger than those below, the natural heat having dilated the one, and fortify'd the other.

After all, might I be allow'd to join Experience to Arguments, I would say that we have but too many Examples of what we have advanc'd, both in the Writings of *Pagan* Authors, and Holy Scriptures, which we need not mention here. *Nectimene*, and *Valeria*, both coveted the Embraces of their own Father. *Agrippina* prostituted her self to her own Son. *Julia* shar'd amorous Pleasures with the Emperor *Caracalla* her Son-in-Law, who afterwards marry'd her. A Damosel of *Tuscany*, in the Time of Pope *Pius* the Fifth, caus'd her self to be cover'd by a Dog; and most of the *Egyptian* Women copulate in these our Days with Bucks. And I am very doubtful, whether the *Satyr*, who was brought to *Sylla* in his Progress thro' *Macedonia*, was not rather an Emblem of a Woman's Lust than a Man's.



I shall pass by the two *Faustina's*, and two *Joan's* of *Naples*: 'Tis known they were Lascivious and Impudent from their Infancy, and that in the sequel of Time they spar'd nothing to divert themselves with Men. All Women are of a different Temper from *Berenice* (who as *Josephus* reports) eloped from her Husband, for being too much carefs'd. Indeed an amorous Person is so in every Condition, Maid or Wife, Marry'd or Widow, Big and not Big, Barren or Fruitful, she is still more Lascivious than Man.

Lastly, We may add the Authority of Divines and Lawyers to what is said. The first own ingeniously, that the Passion of Love is more excusable in Women than Men; because (as they alledge) they are more susceptible thereof; and the others, by the same reason, punish an Adulterer with Death, but do not suffer a Woman to lose her Life for having fallen into the like disorder. They are satisfy'd with having her whipt, to shave her Head, and throw her into a Monastery.

So that we may infer, That Women are by far more lascivious, and more amorous than Men. And if Fear and Honour did not retain them, there would be but few (in the natural Violence of their Passion) but what would yield and do what we are us'd to do for them, to keep or to gain us. For my part, I admire at the strength of those young and pretty Womens Souls, who resist so couragiously. I am astonish'd at their Combats, but transported with their Victories. Nature pitches Nets for them every where, and gives them Battel; they defend themselves gallantly, and at the same time are much more amorous than *Cesar* or *Alexander*, yet often conquer before they have fought; but at last they must yield to their Natural Passion, That we may say with some truth in paraphrasing upon the two Verses of *Alceat*.



## C H A P. V.

*In what Season we Caress with most Heat and Eagerness.*

**T**H E R E are different Opinions up this Matter in the Books of Authors, and by Relation of those Men, to whom I have spoken thereof. It seems at first impossible for me to resolve this Question without distinguishing beforehand Climates and Seasons, and reflecting upon the Age and Customs of People.

The Heat is so different according to the variety of Climates, that the Effects it produces in Bodies are not alike.

The *Spaniards* in the Kingdom of *Granada*, are very discrepant in Manners from the *Hollanders*, by the distance of the Places which they inhabit, and by the difference of Heat that warms them. And there is no doubt, but the Passion of Love is more violent in the one than the other. The Excessive Heat of the Air is commonly the cause of Choler, and the violence of our Inclinations. It opens the Pores easily to insinuate into the Body, enlarges the Passages to make the Humors flow more violently; and warms the Parts that are cold by their own proper Temper: Whereas a moderate Heat of the Air does the contrary, it producing Phlegm, which causes quite opposite Effects.

*Venus* desires none but vigorous Persons to execute her Orders, young People being too Effeminate, and too Scrupulous, and old Men too Feeble, and too Timid: Middle-age from 25 to 45, is only able to discharge that Duty perfectly. Besides, among all these Degrees of Ages, we must chuse a hot and dry Constitution, wherein Choler or hot Melancholy predominates, and that with all are firm, bold, and amorous.

Physicians say, That Custom is a second Nature. Indeed those that are accustom'd often to enjoy the Pleasures of Wedlock, have the Passages of Generation



tion more open, and larger and bigger Parts, than those who living in Defarts and Solitudes, never see Women but in Dreams.

The Retention of Seed in Men, and Terms in Women, do not cause so many Disorders in these latter, after they have often tasted the Pleasures of Love as before. The Spirits and Blood by its often passing into the secret Parts of one or the other Sex, keeps them warm and dilated : Whereas in the privy Parts of Venerable Hermets, and ever happy Virgins, there are scarce any passage for the Entrance of Spirits to quicken them, or Vessels to bring Blood for their Nourishment, as Anatomical Observations informs us.

We have shewn, that the Constitution of a Man is different from that of a Woman : That Man, generally speaking, is hot and dry, full of Choler and Melancholy, and has an undaunted Soul ; a firm, compact, and hard Body. 'Tis known also, that the Woman is cold and moist, that is to say, less hot than the Man. That Blood and Phlegm are the two principal Humors that predominate in the Body, which render it smooth, soft, and delicate.

Physicians do not regulate Seasons as Astrologers do ; they have no limited time, according to the Sentiment of the first, nor certain number of Days that determine them. Nothing but Cold distinguishes the Seasons. The Month of *September* is *Autumn*, when 'tis in constant and temperate Weather, and *Summer* when excessive Heat is felt. *Winter* is sometimes but for a Month, Cold not being excessive, but during that space of time, and *Spring* lasts 4 Months, a sweet Temperature of Air reigning all that while. Those two first Qualities rule the Seasons for the most part, and not a determin'd number of Days.

Our Bodies receive the Air without being able to resist the different Qualities it communicates unto us, whether it be cold or hot, rough or temperate, it makes such an Impression upon us, that we become healthy or sick, according to the different Conditions it is in, when we breath or change it.



This being so, it seems we may at present answer the Question propos'd, and reconcile at the same time all the different Sentiments on this Subject. I shall not stay to cite Passages, nor act the Critick that would be too troublesome both to my self and others: I shall be contented with saying what I think of different amorous Motions we feel in every Season of the Year. And I shall examine with what eagerness Man and Woman carefs in one time more than another.

The Excessive heat of the Summer wastes and exhausts us to that degree, that we are not then capable of undertaking a Business, where much Work is requir'd. Witness the Inhabitants of the Southern Parts, who are so faint and lazy, that they love rather to be idle, than to manage a Business that may be painful unto them.

The excess of Heat in the Month of *July* and *August*, joining with a boiling Complexion, destroys the natural heat, dissipates the Spirits, and weakens the Parts. It produces much Choler, and sharp Excrements, which afterwards render us feeble and languishing. If we should then be desirous of Copulation, our strength fails us on a sudden; and tho' at the beginning, our Passion furnishes us with enough to make some Effort, yet we feel presently after, Weakness and extraordinary Faintings, which prevent our being valiant. And if we have a mind quite and clean to destroy our selves, and procure Distempers, there is no readier course to be taken, than to carefs a Woman often at that Season.

To the contrary, Women are most amorous in the Summer-time, their cold and moist Temperament being corrected by the heat of the Sun, their Passages are more open, the Humors more agitated, and the Imagination more moved. In this Season some do not stay till they are asked, but solicit themselves, and a negligent Nakedness on their side makes us easily know, that they passionately long to extinguish the Fire which Nature has kindled in their Bosom.

In



In truth those amorous Passions are ill shar'd. While Women are ardent, we are languishing. Their Passion begins no sooner to appear, but ours dissipates ; as if Nature would thereby shew us, that excess of Love is absolutely contrary to the Health of Men.

Autumn commonly not lasting, is more proper for the exercise of Love. Altho' the Air is hot and dry, yet 'tis temper'd by the freshness of the Nights, and the inconstancy of the Season. Men are not so inflamed in that Season, and their Natural Heat is stronger. There is not so quick a dissipation made, the Pores not being then so open : Yet as we are but out of the ardent heat of the Summer, and weakned by grievous Indispositions that happen in Autumn : I must own that we are not in a capacity of making any great Exploits in caressing of Women.

I dare not say the same of the young Damsel. The heat she has contracted in her Heart by the Violence of Love, and which the hot Air of the preceding Summer has communicated to her, are not so soon quenched. Her Constitution is not cool'd, and the Motion of her Humours not quieted. 'Tis a ruffled Sea, wherein no calm can appear, till a pretty while after the Tempest.

Winter is troublesome by its Ice, Snow and cold Rains. We are touch'd to the Quick therewith, and our Amorous Parts being expos'd to its rigour, feel often smart shocks. As they are of a cold and dry Temper, and only heated by Spirits brought hither in good store, so I do not wonder that they retire towards the Belly to preserve themselves by the Heat they there meet withal. In the Winter we are so much troubled with Fleghms and Crudities, that tho' we have more natural heat than in Summer, yet we are almost as slow in this Season as the former.

This Opinion is not relish'd by a great many, who believe that Men and Women do caress with most Heat and Passion in the Winter Season ; for their reason is, that we then eat more, are more active, and our Natural heat seems to be more vigorous.



If those that argue after this manner take the Winter for a temperate Season exempt from great Colds, as it happens in the Southern Countries, I am of their Opinion: But if they assert that a *Swede* who lives almost 5 Months in the Ice and frost of his Country, should have any amorous Transports in this Season, I can hardly subscribe to that Thought. Such a Man, how vigorous soever, is so penetrated with cold, that *Venus*, which the Poets feign'd to be made of the hottest part of the Waters, can hardly move him, nor stir up any amorous Thoughts in his Heart.

Women are more languishing in the Winter than we; their cold Constitutions increase, and Love has never made itself so known in the Northern Countries, as in the Southern ones. All Nature is then at Repose, not one Plant being dispos'd for Production, and the Trees leave us hardly room to think they are alive.

Spring only inspires us with Courage and Vigour for Love: But those fine Springs that are not accompanied with Night Frosts and Rimes. In this delightful Season all Nature breaths production by its green Leaves and Flowers. Then the Blood seeths in the Veins of both Sexes, and we give an account of our Martyrdom to the Fair One upon the Green Turf, whilst the Nightingale sings his Amours to the Eccho of Forrests and Woods.

We neither want Disposition nor Matter to satisfy our Passion, as many times as we shall be moved thereunto. We generate Blood enough to sustain us in the Exercise of Love. The cold Air does not prevent our acting with Liberty. Every thing inspires us with Love, from the Birds to the Insects, which in the Month of *May* caress with Pleasure. Love being then felt more than in any other Season, may be the reason why they commonly say, that Children engender'd in the Month of *May*, are for the most part Fools and Blockheads. We go about it with too much Eagerness, and our Efforts too often reiterated, are, without doubt, the cause of those Infirmities that are observ'd in Children got at that time. For this reason,



reason, without dispute, did the *Romans* strictly forbid Weddings in the Month of *May*: Yet the wisest and wittiest Men have been engender'd in this Season, by reason perhaps the Parents have not taken too frequent, or too violent Pleasures in getting of them.

We may therefore conclude, that Men and Women are most amorous in the Spring Season. It causes a natural desire in us to join amorously, and we are more particularly invited thereunto by the Examples furnish'd us from all Hands.

## C H A P. VI.

*What Hour of the Day one ought to kiss one's Wife.*

**A** Good digestion of the Stomach does not a little contribute to our Health when well perform'd. Our Chyle is good, our Blood pure, our Spirits moving and penetrating, our Seed thick and fertile, our solid Parts robust: In one word, we enjoy perfect Health. But if any thing hinders the Action of our Stomach, we are full of Crudities, our Blood is nothing but Phlegm, our Parts a dead Water, and our Seed a Snivel. We feel nothing but Indigestions, Infirmities and Weakness, which hinder us from prosecuting any Action with vigour.

There is nothing ruins our Stomach, and weakens Digestion more than Love: It exhausting us to that degree, by dissipating our Natural Heat, and wasting our Spirits, that we feel great Inconveniencies in the principal Parts.

The Stomach therefore being the Part that contributes most to our Health, when it performs its Function rightly, is first attack'd in the Excess of Love. But the Brain and Nerves are not the least sharers in the Consequences, their Sufferings have sometime arriv'd to that Point in some Persons, that they have lost their Senses.

All the Spermatick Parts being naturally cold, are



weakened by the Excess of Love. The Stomach, which is one of the most considerable, is none of the last that feels it: And one may say, that 'tis the Source of all the Inconveniencies that ensue upon the abuse of Pleasures. Allowing therefore *Venus* to be one of the Foreign Causes, most contrary to our Health, when we give us up to it, with Excess or out of Season, and on the other hand, as Experience testifies, keeps us in Health, when we use it discreetly: Let us examine what Hour of the Day is the most proper to avoid all its Inconveniencies.

'Tis neither the Divertisements of the Day or Night, nor the Pleasures of the Morning or Evening that discompose us, whether it is before or after Sleep, we fling our selves in the Arms of a Woman, that does not destroy our Health, nor cause any weakness in the Stomach and Nerves, nor heaviness in the Head. All Disorders that arise from embracing of Women, spring chiefly from the Excess of our Passion, and the ill husbanding of an Opportunity when we are desirous of Caressing. Were our Passion moderate, our amorous Transports better squared; and if with that we kiss'd, when neither too full nor too empty; I am sure that *Venus* far from doing any hurt, would keep a young Man in Health; for that which is according to the Laws of Nature, cannot be cause of any Evil, except Abuses happen.

Some Physicians are of Opinion, That the amorous Pleasures we take in the Day-time, are more destructive than those enjoy'd in the Night; and the Caresses of Women, wasting us excessively, we ought to repose, and by Sleep and Tranquillity repair the lost Spirits: Whereas after our ordinary Occupations of the Day, we undergo a greater fatigue with Women, and tire our selves more by entering upon another wearisome Business.

Others explain themselves better on this Subject, and believe that Break of Day is the most proper season for Caressing: They say we are then upon more equal Terms, our Strength not being dissipated by the

Actions



Actions of the Day ; our Stomach not being burthen'd with Aliments ; and besides our Spirits are multiply'd, and natural Heat is fortify'd by Sleep. No troublesome Crudities are felt, Concoction is perfected, and the Nerves being full of Spirits, are not so soon relaxed. 'Tis what *Hippocrates* intends in his Rules for preserving Health, when he advises us to Work before we Eat and Drink, and to Sleep before we Kifs.

Indeed *Aurora*, or the Morning which answers the Spring Season, appears to be more proper for Generation ; for after a Man has agreeably diverted himself with his Wife, and taken a little Nap after his Lawful Pleasures, he soon repairs what Losses he has had, and quickly cures the weariness he has brought upon himself by Love : Then he rises and goeth about his ordinary Concerns, his Wife continuing some while a-bed, to preserve the precious Charge he has entrusted her withal. 'Tis the common Practice of Tradesmen that are in Health, who for the most part have well-shap'd and robust Children. For being tir'd with the fatigue of the preceding Day, they wait for the Morning to embrace their Wives, and avoid, without doubt, in so doing, the Inconveniencies other Men are subject to, who running headlong without any manner of Reflection, abandon themselves to the violence of their Passion.

All Physicians agree, that one ought not kifs fasting, because one ought not to work when hungry. Work wastes and dries our Spirits, and the Work of Love enervates intirely. To the contrary, we ought to embrace (as some will have it) when our Belly is moderately fill'd ; for at such a juncture we feel a strange desire to be meddling by the Heat and Spirits that the Aliments communicate unto us : After which, we may recruit our Forces by Sleep, repose being the only Remedy for that kind of weariness.

But to speak freely, all these Opinions are liable to Objections. The Day has nothing that is hurtful, and the Night nothing that is favourable to Love.

To



To the contrary, one may say, that the Evening hath some Attractives which the Night has not. Our Passion awakes, and is roused afresh at the sight of a pretty Person, and the Light of a Taper does not set off Beauty to so much Advantage, as that of the Sun.

Otherwise, if we had any thing good in the Stomach, and all Concoctions were not accomplished, the Morning would be the fittest time for embracing. But there being nothing but Phlegm and Crudities in our Stomach at that time, the remains of our last Meal cannot be stirred by the Feasts of Love but to our disadvantage. By reason of these Crudities Physicians advise to eat a little in the Morning, in order to preserve health, by reason what we have taken being digested, the Stomach will be discharged of the Ordures that are gathered in it during Sleep, and rendered more fit for the reception of what we shall eat at Dinner.

Wherefore if we kiss upon an empty Stomach, we languish immediately, and are very sensible of the Pains and Weakness that such an Evacuation causes. We loose Heat and Spirit by such Caresses, and have no store within for any speedy Recruits. Nay, far from recruiting, we increase our Losses by the Crudities we have, and constrain them by our passionate Movements to mix with our Blood, and corrupt the whole Mass.

To resolve the Question therefore, after having proposed what can be said to this matter: I must be allowed to observe neither Day nor Night, Hours nor Moments, but only the disposition we are in, when egged on by *Venus*. When perchance we are dull, drouzy by an obscure pain of the Head, heavy about the Loins, pensive and melancholy without a cause, and withal this have not contrary to our Custom Carested a long while, we ought neither to observe time nor measures. It signifies nothing to embrace a Woman fasting or full, Morning or Evening. All hours are proper, when the business is to ease our  
selves



selves of something that is troublesome. There is a Refreshment in change of Business, and the Work of Love is sweeter after our ordinary Occupations of the Day : We find our selves more light and more gay, Digestion is better performed, our Blood circulates more freely : In one Word, our Body is not so cumbersome as before.

But we must not deceive our selves on these occasions, which happen more rarely than we are aware of ; because Nature often eases us of these superfluous Humours during our Sleep, after which there is nothing left to trouble us the next Morning. If we erroneously fancy to be discomposed by too much Seed, when we are out of order upon some other account, we will find the unhappy effects of it, and scarce be able to atone for the Fault committed.

'Tis better to stay till the first Digestion is over, and the second also accomplish'd, till the Stomach hath discharged what it has digested, and the Heart, Liver, and other Sanguine Bowels have changed the Chyle they have lately received into Blood. Then our Body is full of Heat and Spirits ; our Stomach has been but now satisfied ; our Brains and Nerves are quickened by new Spirits, of which they send a sufficient Share to our Privy Parts ; insomuch that whatsoever efforts we make to exhaust our selves, we are supplied from within wherewithal to repair our Losses.

After these great Maxims grounded on Experience, I dare say that in 24 Hours there are two considerable Periods for amorous Sports. One is 4 or 5 hours after Supper. Our Body is then neither too full nor too empty, the Concoction of the Stomach being in some measure accomplished, and the Entrails comforted by the arrival of new Humours, the Heat is recreated, the Spirits multiplied ; and tho' we should dissipate at that time a great many of them, we may have enough left to secure us from any inconvenience by the Loss. Our Embraces are effectual, and far from feeling of Pain and *Vertigoes* thereby, we are exhilarated



hilerated and comforted : Infomuch that I may be permitted to say with *Hermogenes*, that the Pleasures of Love are sweet at Nights, and wholsom at Days.

What I find most advantageous in one of these two Opportunities is, That we fortify our selves two several Ways. When we carefs a Woman after Dinner, we recruit in some measure our Forces at Supper, and encrease them with Sleep the ensuing Night : Whereas, if we kiss after Supper, we have nothing but the Night's rest to reimburse us of what we are out of Pocket.

Birds that follow the Motions of Nature, not to speak here of other Creatures, copulate most commonly in the Evening. We may hear on all sides the Male call its Female in the Month of *May*, and the Female answer the Male. The heat of the Day having disposed them to Caresses, and the Food they have taken in the Day time heated their Blood, so that the Humour which is generated in their secret Parts the Night before, excites them to discharge it.

The greater the Pleasures are, the more Pain they cause, if we do not take necessary Precautions to secure our selves from their allurements.

Under this Appearance and Shew of Voluptuousness, lurk frequently Causes of Sorrow and Grief, and we swallow the Poison willingly, without being sensible of what we are about.

When we feel the Darts of Love, and our Heart heated after a Debauch, as most commonly happens to those that are very lascivious, we ought at such time bend all our Endeavours to shun its Incitements, if we are in a Condition to know them. We know that Wine renders us stout and loving, but it stifles also our natural heat by degrees, when taken to excess. Indeed we appear more brisk and gay after having taken a Glass, and are fit to undertake more than at another time. A Tree, whereof the Root is heated by Lime, bears Fruit sooner and of better Colour than another, but lives not very long. So Love and  
Wine



Wine acting equally on the Parts, no doubt weaken us in a double Capacity.

We ought to shun all Opportunities that may incite us to love after a Debauch, if we will avoid the evil Consequences whereof we are for the most part ignorant.

What wastings we otherways undergo, joined to the Pleasures taken with a Woman, can but discompose us in a great measure ; and I would ne'er advise a Man to embrace his Wife after Bleeding, a Looseness, or some other considerable Distemper, unless he has a Mind to abridge his Days : For *Venus* cannot be agreeable after other Evacuations, let a Man be never so robust, he cannot avoid those grievous accidents that are procured by irregular Pleasures.

I have known Men, who not being entirely recovered from some acute Distemper, have died presently after caressing their Wives, notwithstanding there were no Symptoms that might indicate their Death ; and at this very time I know some others that will hardly escape.

However, if we must commit an Error, 'tis better to do it upon a full than empty Stomach. The accidents that ensue thereupon are not so dismal, and we have more Remedies for the succour of Plenitude than for that of Evacuations.

Experience has not yet taught us, whether Women ought to observe times in being caressed. The Humours they avoid when embraced, are not so spiritous as ours, and their Weakness proceeds not so much from the loss of Matter, as from the excessive tickling, and the tiresome Motions of Love. But ours are caused by dissipation of Spirits, and natural heat, insomuch that we may say that Women are in a capacity to do the Trick at all times, but Men ought to take Precautions, as Experience convinces us.



## C H A P. VII.

*How many times one may amorously caress one's  
Wife in a Night.*

Vanity is a Passion natural to Man; he is drawn in when he has the least Thoughts of it; and we may say without enlarging upon the Matter, that 'tis one of the greatest Evils Mortals are subject unto. Really Man is but the Dream of a Shadow, according to a Greek Poet; to consider him nearly, he is nothing but Weakness and Misery, and shews himself most ridiculous and feeble by his Vanity, and that without doubt made *Democritus* mock Mankind. But Vanity is more particularly exerted in the Matters of Love, to make our selves admired, we boast of Exploits we ne'er atchieved. The Emperor *Proculus* imposes finely upon the World, in a Letter to his Friend *Metianus*, endeavouring to persuade us that he kissed a hundred Virgins, made Prisoners of War, in less than a Fortnight. And the Poet who is the Subject of gallant Conversation, brags of having performed 9 times in a Night.

I own we are valiant when we speak of the Feats of Love, but are for the most part arrant Cowards, when we should execute its Orders. 'Tis not enough to be wanton with a Woman, there must be something real to show one's Manhood, and be able to produce one of our Species.

I know some are of so lascivious a Constitution, as to be in a Capacity to kiss several Women for a great many Nights successively, and even be in a Condition to satisfy them; but at the long-run, they weaken and enervate themselves to that Degree, that their Seed becomes barren, and their Privy Parts refuse to obey them. *Nero* was not the only Man that wanted Strength and Courage in the Arms of the handsome *Poppæa*, according to *Petrarch*.



*tronius*. We have a Number of other Examples ; and if 'twas allowable to name Persons that have been exhausted and disabled in the Arms of those they have loved, I could fill more than one Page of this Book.

We ought to look upon as fabulous what *Crucius* reports of a Servant that got ten Servant-Maids with Child in one Night ; as also what *Clemens Alexandrinus* tells us of *Hercules* ; who having for the space of 12 or 14 Hours laid with 50 *Athenian* Virgins, got the same Number of Boys upon their Bodies, afterwards called *Thespiades*.

We know, as we have observed somewhere else, that the Seed of Man is kept in Cellules, and little Store-houses, at the Root of the Yard, and that those Magazines resembling small Bladders that communicated the Matter, are ranked as the little Spaces in a Pomgranate, when the Seeds are taken out. There is about 3 or 4 on each side, or rather 1 only that has several small Cavities. These Bladders, as well as the Glandules, are full of Seed in a healthy Young Man of a loving Temper, and all may contain so much Seed as is required for 3 or 4 Ejaculations ; yet still some remain in the Vessels that come from the Testicles for one more. I am not so exact as those who say, that there are 3 sorts of Seed which have each their particular Virtue. Experience has convinced me, that there is but one sort, which we see sally out from the Virge ; and tho' tis found more liquid and thicker in sundry Places ; yet mixing when sallying out, they appear but one Matter, and of the same Consistency.

As soon as the Fancy is touched, and the small Fibres of the Brain shaken by the Thoughts of Love, there is an internal Sweat in our Privy Parts, and the Spirits which rush thither with Precipitation, force out a limpid Liquor of the *Prostatæ* which prepares the Conduit for the Passage of the Seed. But when one is join'd amorously to a Woman, then the 3 small Bladders, most ready for Evacuation, empty  
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in an instant, and by so doing gives Proofs of perfect Manhood.

Mean while Nature endeavours to repair the Loss in a Moment, capacitating the Party in a little while to reap fresh Pleasures, and to evacuate a second time forth Humour as is most disposed to come forth. Nature having no other Aim than Generation in this Action, gathers speedily such Matter as it stands in need of, disposing the Matter to be voided at Pleasure, and the Fancy being perpetually moved by the Beauty and Charms of the Person encompassed with one's Arms, our Passion wakes, and the Privy Parts are still in a Condition to obey. Thus happens a third Encounter with the Woman, and what is most pure and precious shared with her.

If we design to go farther, when the Heart is inflamed, tho' the Privy Parts begin to lose their Strength by the Dissipation of the Natural Heat and Spirits, Nature makes another effort to muster up what Matter is remaining in the *Vesiculae Seminales*, or seminal Bladders, and Neighbouring Parts squeezing them on all sides, and preparing the Humour gathered with so much speed for a nimble Ejaculation. Then there is a new Concourse of Spirits, and the Fire which seemed before extinguished, kindles afresh, and is felt in the Privy Parts: Whereupon another Evacuation ensues, and the Woman so closely pressed, as to be impregnated by these reiterated Evacuations.

At last, after having reposed some Time, and by Sleep recruited the dissipated Spirits, we continue still near the beloved Person, and caresses are reciprocal, tho' they seem then to be somewhat more pressing on the Woman's side, she beginning to be inflamed when the Man is wasted; whereas the Man invited her at first.

After all, there is still some Motion felt, and the Secret Parts tho' flaggy but now, begin to stiffen again, Nature gathering what Seed it possibly can from the Neighbouring Parts drawing it even from the Testicles to dispose the Party to a fourth Adventure.



I own 'tis not done in a Trice, some Time being required for recruiting such Matter as was but now evacuated ; yet of all the Actions in Nature, none is dispatched with greater Celerity and Briskness of Generation.

Wherefore the Fancy is once more heated, and neither Courage nor Matter wanting to make a new Sacrifice unto Love. The Secret Parts have Spirits enough to go thro' stitch, and at the least Caresses of a Woman we perform still, and make her partake of that Humour which she so passionately desires.

But if there must be a sixth attempt, our Parts are cold and languid, and the Humour that comes forth after five several Repetitions is crude and unconcocted, or else a Vermilion of Blood as that of a Pullet newly kill'd, flowing sometimes in such Plenty, by reason of the Feebleness of the Parts, that 'tis difficult to recover it ; instance a gallant Spark of my acquaintance, that lives still, but miserably ; who having kissed the *Courtizanas* five times in an Afternoon, voided more than two Ounces of Blood the sixth time thro' the Yard.

Whence I am apt to believe, and that with some Justice, that all the Efforts we are able to make near a Woman one Night, cannot amount to above 4 or 5 times, these great Extravagancies in Love we are told on, being so many Fables put upon us, That if we did give Credit to People concerning this Matter, without consulting Reason and Experience, we should be the same Bubbles and Fools they are.

A King of *Arragon* pronounced formerly an authentic Sentence on the point in hand. A certain Woman married to a *Catalonian*, was obliged to throw her self at the King's Feet to implore his Succours against the frequent Caresses of her Husband ; who, according to her Report, would soon kill her if the Business was not otherwise ordered. The King commanded the Husband to appear to know the Truth of it, the *Catalonian* owned sincerely that he performed 10 times every Night : Upon which the  
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King forbid him, upon Pain of Death, not to kiss her above six times for fear of injuring the Woman's health by his extravagant Lust and Passion.

I know the *Spaniards* that live in a hot Country are abundantly more lecherous than we are in *France*, the excessive Heat of that Climate, juicy Food, Women close kept and veiled, and the bilious and melancholy Constitution of Men naturally loving Idleness, are doubtless good reasons for their usual Lust and Lechery. Whereas in *France* the Heat is moderate, the Aliment less nourishing, Women are free, and converse with us, the Men are less bilious and melancholly. In fine, we apply our selves to several things, and Idleness is an odious thing amongst us, so that generally speaking, if a *Spaniard* is able to do the Trick six Times a Night, a *French* Man can do it but five.

The *Rabbins* aiming only at the Preservation of their Nation, taxed a Husband's Benevolence to his Wife at the following Rate. A Country or Husbandman one Night in a Week; a Tradesman or Carrier one Night in a Month; a Sea-faring Man two Nights in the Year, and a Student but one Night in two Years. I am sure, that if Women had had a Hand in these Laws, they would not have gone on after that rate. Witness a Councillour's Wife, who told me very ingeniously the other Day, that she would rather be the Country-man's Wife, than be married to all the rest together.

The Ancients used to put *Mercury* with *Venus*, in the Pourtrait of that Goddess, to teach us that Reason, whereof they thought *Mercury* the God, ought to manage our Sensualities. Truly we relish them with greater Satisfaction, when the use is not so frequent; for we are for the most part disgusted at too great a Plenty of Meat, to such a Point, as to be willing to exchange a great Man's Table for that of the lower sort.

If Moderation is commendable in any thing, 'tis without Doubt in Love. *Solon*, by the Oracle esteem-



ed one of the wisest, foresaw very well what Misfortunes would happen to Men by the indiscreet Use of *Venus*, when ordering his Citizens not to kiss a Woman above three times a Month.

The frequent Caresses of Women exhaust our Strength and Forces entirely, whereas moderately used, they preserve our Health, and render our Body more free and active than before: I should therefore advise neither to loath *Venus* with Terror, nor to yield to her Charms too havishly, and effeminately, and with what formerly *Euripides* did in speaking of *Venus*.

I cannot commend the Philosopher *Aeas*, who only kissed his Wife 3 times all the time he was married, altho' she brought him a Son at every time. As for *Xenocrates*, who appeared rather a Stone than a Man, when lying with the Courtizana *Phryne*, we ought to believe it was the effect of that Continnence which was owing to the Study of Philosophy, and not any Faultiness in the Motion of his Secret Parts.

Constitution, Age, Climate, Season, and our way of Living, influence all our Caresses. A Man of 25 of a hot Complexion, full of Blood and Spirits, who lives in the fertile Plains of *Barbary*, and in easy Circumstances, is better able to kiss a Woman five times a Night in the Month of *April*, than another aged 60 of a cold Constitution, who lives on the barren Mountains of *Sweden*, and gets his Bread with Pain and Difficulty, can once or twice a Night in the Month of *January*.

The Sensualities of Women are not limited as ours; otherwise the Nobles of *Lithuania* would not permit theirs to have Aid and Assistance from abroad as they do. Truly Women do not feel themselves exhausted, even if they suffer the amorous Attacks of a Multitude of Men successively. Witness the impudent *Messalina*, and the infamous *Cleopatra*. The first having taken upon her self the Name of *Lycioca*, a famous Roman Whore, out-did in 24 Hours in a publick Stew a Harlot, that was esteemed the very bra-



vest in Love, by 25 Feats. The other, if we believe a Letter of *Mark Antony*, one of her Gallants, underwent in one Night's Time, the amorous Efforts of 106 Men, without appearing in the least fatigu'd.

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## C H A P. VIII.

*Whether 'tis lawful to take Physick, to overcome an amorous Disposition, or to raise one's Appetite.*

**T**H E R E is nothing hurts our Constitution more than a sudden and unseasonable Change in our manner of living. The Air, Meat, and Drink, and other Things, which we call more natural, having a great Influence upon us, and being the chiefest Causes unto which we owe our Happiness and Misfortune, according to what use we make of them.

'Tis an Axiom in Physick first taken notice of by *Hippocrates*, that all sudden Changes subject us to Distempers, unless we are strong enough to withstand their Efforts. If, for Example, you have a mind to correct the hot and dry Constitution of a lustful Man, you must proceed with so much Gentleness and Prudence, that he can hardly perceive himself, the effect of such Medicines as refresh and moisten his Temperament, otherwise you fling him into a contrary Distemper, that will not fail of discomposing him.

### A R T. I.

*Of Medicines that subdue an amorous Disposition.*

**M**E N, who in the Flower of their Age enjoy perfect health, and are of a hot and moist Temperament, have much more Seed, than such as are of a hot and dry Constitution; yet these latter are more lascivious, as we have observed elsewhere: And though they have not so much Seed as the others, 'tis at least sharper, more tickling, more spiritous and windy, which



which renders them bold and lustful, whereas the former are simply gay and brisk.

Whatever place a lascivious Man lives in, he is always embarrassed by his lustful Inclinations. Virtue has no Power where Love is natural, and even Religion it self makes but faint Impressions upon the Soul, to curb the first Motions, and vanquish his Constitution, that furnishes amorous Objects at every Moment, whereby the Fancy is inflamed. In this troublesome condition he seeks for Remedies every where that may subdue his Passion. That which Nature furnishes to quench his Flame would please above the rest, was it allowable. But some certain Considerations will not suffer every one to make use of them: Yet all other Remedies outwardly and inwardly used, are in some measure either useless or dangerous, their coolness extinguishing our heat, and their astringency Constituting our Spirits, that both equally destroy the Memory, and hurt the Judgment. This Consideration has moved several Physicians not to advise any opposition to the violence of Love, and the same, may be, inspired the Oracle of *Delphi*; when being questioned by *Diogenes* about his lustful Son, it pronounced: That care must be taken not to stop the Violence of this Passion, if we desire to preserve Men's Lives. Indeed, if we proceed obstinately in the destroying a lustful Temper, the Constitution will suffer, and bring incurable Distempers upon us.

But when the Passion is strong to such a Point, as to cause troublesome Accidents, and that we apprehend much greater Inconveniencies; then 'tis allowable to make use of such Medicines, as Physicians prescribe in those Cases, but with such Moderation and Care, as not to make us repent of what we have done.

Experience teaches us, That cold Air, Food which doth not degenerate much Blood, and consequently few Spirits, Fasting, Drinking of Water, Work, and much Watchings, are proper Remedies to abate irregular



gular Lust, more to avoid the Company of the beloved Person, and contract Friendship with another, to shun Nakedness in Pictures and Statues, not to read amorous Pamphlets, or look on Brutes that copulate, are powerful Means that correct this Passion; for the great Art of vanquishing and victorizing consists either in not fighting at all, or else to fight flying.

But all these Remedies signify little, to one that loves passionately, and besides is of such a Complexion as to love *Nolens Volens*. There must be something that makes a greater Impression upon him, and that draws, in a manner, the Love-force out of his Heart, by which his Fancy is wounded.

I shall not here confine my self to deduce all the Remedies our Physicians make use of for the subduing this Passion. I shall only propose the most powerful either for destroying or diminishing it. But before I go about it, I think proper to advertise, that all Constitutions are not alike, and Medicines which diminish the Blood, Spirits, and Seed, and blunt its Edge in some, increase in it a great Measure in others.

What I here advance seems to be incredible, I did not experience the Mother of all our Knowledge to back my Assertion. Lettice and Succory, for Example, prevents the Generation of Seed in most Men. But I know that in some it produces such a Plenty, especially if they eat it at Nights, as to subject them to Nocturnal Pollutions. This same Experience teaches us, that Pepper and Ginger diminish the Seed, and dissipate Winds that are so necessary to the Action of Love. Yet some Constitutions are rendred more lecherous than they were before, by using them.

The reason of such different Effects is altogether grounded on the Variety of Constitutions. Lettice, which for the most Part renders us slack in Love, according to the Sentiment of all Antiquity, excites some to Lust, tempering their Heat and excessive Dryness by its Coolness and Moisture. The Privy Parts thus tempered acquire afterwards an even Temperament,



perament, which is the Cause of the Vigour of those Parts, Pepper to the contrary dissipating superfluous Humours of others, heats and dries the genital Parts ; and procuring them an even Temperament, encreases their Force which afterwards is the Cause of a more advantageous Concoction.

Or to speak with *Daniel Taury* Doctor of Physick, who quotes me in his Book of Medicines : The Remedies that encrease Seed are most of them full of Oily and Volatile Particles, so that cold and heat acting after a different manner on divers complexions, cause abundance of Seed and Nocturnal pollutions in Men, the first calming the Motion of the Blood, and tempering the genital Parts, the other finding the Blood in some kind of repose moves it, and thus produce a plentiful filtration of Seed in the genital parts of these opposite Constitutions.

By the same Experience we know that there are hot and cold Remedies that extinguish and stifle our Flame, and resist our Concupiscence. We take them inwardly and outwardly to quench on all sides the Fire which causes so many disorders.

I shall not here talk much of Refreshing Girdles, or Plates of Lead, which some apply to their Kidnies ; nor of a Bed strewed with white Roses, Mandragera, Red Gooseberries, sharp Citrons, and all other Medicines that resist the Generation of Seed by their cooling and drying qualities : I shall only speak of such as are most effectual to quench our Fire, and destroy our Seed.

Water-Lillies which the Apothecaries call *Nenupar* in imitation of the *Arabians*, have such a particular quality for curbing of lecherous Desires, that, according to *Pliny*, if you use them for 12 days consecutively, they hinder the Generation of Seed, and if continued for 40 days, we become altogether insensible of the stings of Love. The dryness joined with the coldness of this Plant is so strong, as to dry and refresh our Parts without causing any Inconveniency. By these Qualities, if we believe *Galen*, it keeps up our  

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Voice,



Voice, and nourishes our Body; and in opposing the Generation of Seed, hinders the Diffipation of Spirits, that might ensue upon the Motions of Love.

It is used under different Forms, viz. in Syrrups, Decoctions, Conserves, Waters distill'd in *Balneo Mariæ*, and sometimes in a Liniment.

We have not the Hemlock of the *Athenians*, which is of a dark green and stinks insufficiently: But ours may cause trouble enough by its coldness if eaten. Witness *Francis Franpelinus Pompanatius* his Tutor; who having eaten some at Supper, fell sick immediately upon it; as also the Knight *Nassarimus Bassanus*, who eating it instead of Parsley-Roots, ran stark mad immediately upon it.

Yet we know upon the Report of *Scaliger*, and *D' Anguillara*, that the *Piemonitois* cut the Buds when they shoot in the Spring, and mix them with *Salades*, and that some poor People in *Italy* make use of it with Bread in the Form of *Asparagus*. *Julius Scaliger* owns, that he has eaten it instead of Skirrets, or Skirworth, without receiving any hurt by so doing; and *St. Jerome* assures us, that the *Athenian* Priests did not feel any Motions of Concupiscence by the frequent use thereof. Whence we may infer, That Hemlock has not any ill Qualities, as these Authors think, and *Mercurialis* would never have advised Women to drink it in Decoctions to hinder them from falling extravagantly in Love, had he not been perswaded it would answer his Expectation, without producing any ill Symptoms.

We may conclude from what has been said, that there is either different Sorts of Hemlock, or that the Strength of those Persons that use it, resists more or less the Virtue of this Plant: Or which I am most inclined to believe, that some take little, others much. For *Galen* tells us, that if we use it with Moderation, it refreshes us, and dissipates our Seed. But to the contrary, if we take much, it stupifies, and at last kills us, if eaten in a considerable Quantity.

Wherefore we ought not to be so scrupulous in  
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the use of Hemlock, as some modern Physicians are, who will not allow the exterior Application thereof; and the History of *Socrates*, who died after having drank a Potion mixt with Hemlock, ought not to make us fearful of using ours with Moderation. For the Hemlock Draught of the *Athenians* was acuated with Opium put in Wine; and we know from *St. Basil's* 7th Homily, that the *Athenian* Priests used their Hemlock to vanquish the Motions of Concupiscence, and blot out lascivious Ideas of their Minds: As also that those afflicted with the *furor uterinus*, or Madness of the Womb, were perfectly cured by the Application of their Hemlock, tho' 'tis a greater Enemy to a Woman's Body than ours.

None of the hot Remedies that destroy Seed, and dissipate Winds, are more esteemed than *Camphir*, *Ag-nus Castus*, and *Rue*. These Medicines, as they say, causing Chastity in Men and Women, and even Sterility; and dispersing all Fantoms of Love that may be represented to our Fancy.

*Crude Camphir* brought from *Persia*, *China*, and the *Isle Borneo*, is a kind of Gum, which some Physicians believe to be cold and dry, because when mixed with cold Medicines, it refreshes more powerfully.

But others maintain the contrary, and are of Opinion, that *Camphir* is hot and dry in the second Degree, because it heats the Tongue and Stomach, has a quick penetrating Smell, and burns in the Water. Indeed I have found no better Remedy after being weakened by much Study, than to put a Bit of *Camphir* as big as a Pin's Head in the Mouth. As soon as it melts by the Moisture of the Mouth, it sends Spirits into all the Parts of the Body, which refresh us mightily, and falling afterwards into the Stomach, warms it, even as to hurt, if taken in too great Quantity.

Some Physicians are of Opinion, that People who use it much, are for the most part barren, being sensible of its Property in quenching our Flames, and destroying the Seed. Truly 'tis too considerably dry, not to dissipate our Humidities, and its Matter too subtil  
not



not to evaporate the most spirituous Part of our Seed.

But this Opinion, tho' 'tis probable, and the Experiment *Scaliger* made upon a Game Bitch, hinders us not from continuing in our Opinion, viz. We do not believe it has any destructive effect upon the Seed, or is any ways opposite to Generation; for the contrary Opinion is not establish'd on Experience; and what *Scaliger* relates, is but a single Experiment, that proves nothing on the side. I can strengthen what I say by Arguments from my own Experience, and that of *Tachenius*, who assures us, that those who purify *Camphir* at *Venice*, and *Amsterdam*, are very fertile, and amorously inclined.

The Women which served at the Ceremonies of *Ceres* at *Athens*, prepared the Beds with the Branches of *Agnus Castus* in the Temple consecrated to that Goddess, having learned by Experience, that the Branches of this Tree would overcome immodest Thoughts, and lustful Dreams. In Imitation of these, some Christian Monks make themselves Girdles of the same Branches, which bend as Willow Twigs, and pretend thereby to stifle all lustful Motions in their Heart. Indeed the Seed of this Tree, by the *Italians* called *Pipella*, and by *Serapion* Monks Pepper, contributes strangely towards the preserving ones self in Innocency: For taking the Quantity of 2 Drachms it hinders the Generation of the Seed, and whatever is produced when you have used it, is dissipated by the Driness of this Seed, and the secret Parts shur up in such sort, that they do not, for the future, receive any Blood for the Generation of more. For this same Reason perhaps was the Statute of *Æsculapius* made of the Wood of *Agnus Castus*: And in the Ceremonies of promoting Doctors of Physick, the Candidates Reins are girt with a Chain of Gold, which of it self is refreshing; signifying, that one must be modest and reserved in practising this Art.

Dried Rue produces the same Effects; its Seed being hot and dry in the third Degree, as well as that of *Agnus Castus*, desiccates our Seed; that nothing's remain.



remaining for amorous Evacuations. By taking from time to time the Quantity of two Drachms, one is for the future rendred impotent in point of careſſing, notwithstanding all Endeavour to the contrary.

I cannot here paſs by in Silence that horrid Remedy *Fauſtina* Daughter of *Antonius Pius* the Emperor did make uſe of to calm the immoderate Paſſion ſhe had for a Gladiator: The Emperor being fond of her, thought ſhe had been bewitched, and believed that it was impoſſible for a Woman without Witchcraft to abandon her Husband that was endowed with ſo many good Qualities, as was *Antoninus Philoſophus*, to be in Love with a Gladiator or Wreſtler; which made him adviſe with the *Chaldeans*, who answered, *That Fauſtina ought to drink the Blood of him ſhe loved*, and afterwards lie with her Husband, in Order to hate the Gladiator mortally. In effect the Event answered their Promiſes, and *Antonius Commodus* was born from thoſe Embraces, who in time took ſingular Delight in Murder, as it had been the Occaſion of his Life.

## A R T. II.

*Of Medicines that excite to embrace one's Wife ardently.*

**I** Say once more, that I do not pretend to write for thoſe that are of an awkward Humour, my Deſign not being to teach Extravagancies in Love, or favour Vice, and at the ſame time to deſtroy Peoples Health.

The Subject which I treat of is a two edged Knife, that is ſerviceable to thoſe that uſe it diſcreetly, and hurts thoſe that do not know how to handle it. Should I be the Author of any Exceſs, the Blame ought not to be laid upon me, but upon thoſe that are eaſily drawn to Vice, and are not vertuous enough to reſiſt their natural Propenſity. The Ground is not the Cauſe of our Drunkenneſs, becauſe it furniſhes us with agreeable Liquors every Year, nor the Cauſe of our Death, becauſe it produceth venomous Plants. Wherefore I do write for married Men who are weak-



weakned by natural Infirmities, Age, Debauches of their past Life, or some Chronick Distemper, who have not Strength enough either to get Children, or satisfie their Wives, yet leave no Stone unturned to have lawful Issue, and spare neither Purse nor Health to bring it about.

I admire that the Casuists among all the Trifles they have written on the Subject handled in this Book, have forgotten this important Question, and not taught us whether 'tis a Crime to provoke an amorous Appetite, either for performing of Duty to ones Wife, or to get Children: For these two Ends appear very reasonable; whereas that of Pleasure is not so, be it what it will, we shall examine what Remedies are most proper to excite us to Love, according to what Nature teaches us.

Nature having planted in the Hearts of all Men a violent desire of having Children to succeed and inherit their Names and Estates, I can descry no Crime in seconding this natural Propensity, provided it keeps it self within just Limits. But if otherwise, I should not make scruple to imitate the *Italian* Doctor in this Point, who gave an Old Woman a Purge instead of a Love-Potion.

I shall not speak of all such Remedies as stir us up to Love, by generating much Matter in our secret Parts, as Yolks of Eggs, Cocks Stones, Crawfish, Beefs Marrow, sweet Wine, and other things that nourish much: Neither shall I speak of such Medicines as cause Winds, as Artichoaks, Hippomanes, the Member of a Stag or Bull killed in the Month of *May*, or *October*, Cubebs, &c. I shall only confine my self to those that are of the most force, to encourage a Man to embrace his Wife.

I shall tell in few Words what my Opinion is of the little Crocodile, which in Latin is called *Scincus*, and may be named the *Land Crocodile*, as also of Skirrets, Satyrion, Borax, Opium, Cantharides, and the Plant mentioned by *Theophrastus*. And I will also here advertise those that are slack in the Exercise of  
Love,



Love, not to make use of these Remedies till such time as natural and lawful Means have been try'd in vain, and found ineffectual. Because we are ignorant in *France* of the little Crocodile commonly found in *Egypt*, and have no Experience of it but what we have from others. I shall content my self to say, that the Flesh about its Kidnies pulveriz'd, and drank in sweet Wine to the Quantity of two Drachms, works Wonders in stirring up a Man to love. 'Tis also an Ingredient of such Medicines as irritates our secret Parts, and makes us love desperately.

The different Names given to Plants by each Nation, put us to no small Trouble, seeing a Vegetable of some eminent Virtue is liable to divers Denominations. Instance Skirrets, so confusedly treated of by Authors, that I own the best versed in *Botany* can scarce unfold and clear, what has been said of this Vegetable by ancient and modern *Botannicks*; *Avicenna*, *Pliny*, *Dioscorides*, &c. are all mistaken in their Descriptions and Names, particular Plants being signified by those various Denominations they have assigned them.

That which we call Skirrets is well known now a Days in *France* under that Name, and has such a Power to excite Men to Love, that *Tiberius* (if we credit the Historian) one of the most lascivious Emperors, caused a Quantity to be brought every Year from *Germany*, to enable him to lie with Women. Indeed, all Physicians agree about its Qualities, and hold that it engenders Plenty of Seed and Wind, as well as the Artich oak; which makes the *Swedish* Women, as Seamen that sail to those Northern Parts affirm, give it to their Husbands when they find them slack in the Business of Love, or conjugal Duties.

*Satyrion* is a Plant of which several Species are made, which may all be indifferently used as to what Effects we expect; its Root represents commonly two dry Stones, the lower bulbous, juicy and hard, and the upper soft and withered, as being older. The first Root ought not to be taken, but when Needs must:



must: Nevertheless that *Satyrion* that has but only one bulbous Root ought to be preferred to the rest, as several Physicians hold. However, the Bulbe of all these Plants produces a great deal of Seed, and generates much Wind, being roasted in the Cinders, and afterwards with fresh Butter, Milk, Cloves grossly pounded, or else preserved with Sugar. These Roots swell our Secret Parts thro' their superfluous Humidity, and render us like *Satyrs*, whence this Plant takes its Name. Some ascribe so much Vertue to this Root, that they think the only holding it between ones Fingers in the very Action will powerfully enable to perform.

The Composition or Mixture, called by Physicians *Diasatyrion*, derives its Name from this Plant. Take every Morning and Night the Quantity of 2 Drachms in sweet Wine, or Cows Milk, during seven or eight Days, they assure that Old Men will be restored to the Vigour of their younger Years to satisfy their Wives, and get Heirs.

There is a certain clammy Liquor sold in the publick Houses of *Persia*, whose Basis is a kind of *Satyrion*, very common in that Kingdom: It warms much, and 'tis drank hot as Coffee, which makes its use among the *Persians* more frequent in Winter than in Summer, especially in the Northern Parts of that Kingdom. 'Tis called *Schareb Thaleb*, that is, Fox Syrup, because the Bulbe of the Roots of *Satyrion* resembles the Testicles of that Animal. Some are of Opinion, that this is the amorous Herb of *Theophrastus*, which we shall examine hereafter.

Refined *Borax* is in the number of those Remedies that incite to Love. 'Tis a kind of Salt our Goldsmiths make use of to make the Gold melt the better when they work it. It penetrates all the Parts of our Body, opens all the Vessels by the Tenuity of its Substance, and brings all such Matter to the Privy Parts as is fit to generate Seed. It is of so great Vertue, that I have known, by repeated Experiments, that if one gives a Scruple or two in some convenient Vehicle to



a Woman that has a difficult Travail, you will soon perceive its surprizing Effects. It goes presently to the Genital Parts, and there works what Effects one may expect from a Remedy that has been kept secret for a considerable Time.

There is no Fear in taking it by the Mouth, it being not in the least dangerous, and Physicians that have written 'tis Poison, have confounded the *Chrysocola* of the *Greeks* with the *Baurach* of the *Arabians*. Both one and the other serving for the easier melting of Gold. Thus the same Effects of Drugs, and the different Names given them, have often deceived the most learned and most clear-sighted Men.

Why should we be averse to use it, seeing *Fallopius De Lebel*, *Roderigo a Casto*, and *Mercurialis* have happily employed it in Women's Distempers: And this last assures, that it acts so powerfully upon both Sexes, as often to cause Priapism if taken to excess, and consequently may be boldly used, but with Moderation.

May be, some will blame me for placing of Opium among the Medicines that excite to Love, which all the Ancients believ'd cold in the fourth Degree, and destructive to Man by the Predominancy of this Quality. Instead of inflaming us, they'll say, when with a Woman, it will cause Sleep, and render us stupid; but if we consider that 'tis bitter and sharp to the Taste, that it flames in the Fire, and the Eastern Nations make use of it to rouse their Valour both in the Field and Bed, we will, perhaps, have a different Opinion of it.

When the Emperor of the *Turks* raises an Army, the Soldiers provide themselves with Opium, by them termed *Amfian*, to make use of it as our Seamen do of Tobacco, if we believe *Bellan*. A small Dose taken inwardly raises Vapours, that trouble the Fancy after a gentle manner as Wine does, but an excessive Dose evaporates our natural Heat, and dissipates entirely our Spirits, as Saffron when taken in too great Quantity.



The Eastern People being naturally excessive lecherous, have their Fancy always embarrassed with lascivious Objects, and when they have taken a small quantity of Opium, to which they are commonly used, their Imagination is heated more than before by a certain Titillation in all the Parts of the Body, particularly the secret Parts, that 'tis no wonder they are so unweildy in War, and Lascivious with Women.

'Tis Poison to us who are not used to it, unless we are as healthy and robust as Mr. *Charras*, who took 12 Grains. For my own part I make scruple of giving two or three Grains crude, to my most vigorous Patients; remembering still what dreadful Effects I have seen happen upon the ill application of this Medicine, and the Rules *Zuingerus* gives us in Relation to the use of this Drug.

I do not wonder at the *Turks*, for having such violent Inclinations to take Opium, in order to enjoy an inexpressible Voluptuousness. For my own part I have tried this Drug, and will therefore sincerely tell what I my self have felt from the use of it, in a most desperate Distemper. In 1688, I was troubled with such excessive Vomitings, and a violent Belly-Flux, that no Remedies were of any use to me; I thought if there was any Means in the World to save me, it must be taken 2 Grains of the simple Extract of Opium: I had no sooner taken it, but I found my self cured, and felt for the whole day Pleasures beyond expression. As I take it, a little sweet and tickling Vapour flowed insensibly, through the Nerves and exteriour Membranes of my Body. This Vapour occasioned excessive Pleasure, for from the Nape of the Neck and Shoulders to the Arms I felt a tickling that caus'd excessive Pleasure; this agreeable Vapour was afterwards conveyed to the Feet and Knees, and more particularly felt about the Whirlbone of the Knees. I perceived this Pleasure often in slumbering that day, so that I was not sorry to have been ill, having felt Transports that were shadows of those in Heaven. Therefore I do not in the least



wonder that those of the *Levant* are so fond of Opium, seeing it causes so much pleasure to those that take it.

*Spanish Flyes*, or *Cantharides*, have so much power upon the Bladder of both Sexes, that if you take only two or three Grains, there ensues such a heat as to render you sick. Instance what happened some Years ago to a Friend of mine that is yet alive. His Rival being in despair because he had married his Mistress resolved to put some *Cantharides* in a Pear-pye, which he caused to be given him his Wedding Night; Night being come the Husband engaged his Wife so furiously as to disorder her, but these Delights soon changed into Moans, the Man being himself extreamly inflamed with a difficulty of making Water, found he voided Blood through the Yard. His fear increased his Distemper, and render'd him very faint; but being treated with all imaginable Care, and proper Medicines administred, he was at last cured but not without difficulty.

The Herb of *Theophrastus* was that sent to *Antiochus* by *Andro Phyle* King of the *Indies*, being very efficacious in exciting Men to Womens Embraces, and in this surpassed all the Vertues of other Plants, if we may beleive the *Indian* that brought it, he assuring that it had invigorated him for 70 Embraces, but withal own'd that in the last Efforts he did not evacuate any Seed.

Those that have travell'd in the *Indies* inform us, that the inhabitants of that part of the World are more lascivious than we, and that 'tis some of their chief Business to pursue the Delights of Love; and because they take Pleasure in this Excercise, they have found out Medicines as may prompt them to more ready performances, they commonly using *Betel*, *Areca*, or *Bangue*, which they take sometimes alone, and sometimes mixt with a little calcined Cockle-shell.

The Herb *Theophrastus* speaks of, is without doubt one of these three things, and if I divine right, I should rather chuse the *Bangue* than the other two, grounding my choice upon this, that the *Bangue*, as



*Clusus* reports, has Qualities like unto that of *Maslack* of the *Turks*, which is nothing but the *Amfian* of the Eastern Nations, according to *Baubin*. So that if the *Amfian* renders Men more brisk and lascivious, as is said before, the *Bangue* will produce the same Effects, if we beleive those that have used it, that is to say, it will make us ardently love the Company of Women, and cause agreeable Ravings in ones sleep when used in a small quantity. But if much is taken one becomes stark mad; witness the *Indian Women*, who being willing to show what Love they have had for their Husbands during their Life, take a great deal of *Bangue* mixt with *Sesamus*, and immediately grow stark mad, throwing themselves into the Fire where the Corps of their deceased Husbands are consumed.

This Conjecture has given Birth to two more; one, that the *Bangue* of the Easterlings is the *Egyptian Banjan*, which *Cæsar Alpinus* affirms to have a seed like to that of a small Cotton; the other is the Herb we call *Stramonium*, which is a kind of *Solanum* or Night-shade, the Seed of which they traffick withal in the *East*, as with Tobacco in the *West*.

This Conjecture is supported by the Relation of an honest Man that has passed some Years in the *Indies* who has told me, that the Easterlings made use of a little Seed that rendered them as it were mad when near Women, and he hath described it unto me like unto that of *Stramonium*, which agrees very well with what *Hofman* learned from the Physician *Rathzembach* who informed him that the *Turks* had in a Fortrefs taken by the Christians in the Year 1565, great quantities of this Seed.

Besides *Stramonium* which the *Turks* call *Catoula*, or *Datoula*, works the same effects as *Bangue*; for a little of its Seed being given to People in Wine render them Joyful, and fills their Imagination with agreeable Objects: And the Passion of Love being the most predominant in the Eastern People, we ought not to wonder they are moved by the vertue of this Plant, or their having very agreeable Dreams, and that they

are



are strangely transported with Women when awake.

But it must not be played withal, for if those that are most used to it take the quantity of three Drachms they become raving mad for two or three days; when the Dose is stronger they dye, half an Ounce killing the most robust and vigorous Men.

My former Conjectures seemed to be pretty well grounded; but I have been informed since from very good Hands, that the Oriental *Bangue* is both a Vegetable and a Composition, at least with the *Persians* and those of the *Levant*. The *Barbarians* of *Madagascar* and adjacent Isles that are near *Africa*, call it *Aeth Mangba*, the *Egyptians* *Asy*, or *Assis*, or *Axis*, and the *Turks* *Azeath*: Now the *Assis* of the *Egyptians* signifies only a Herb by Excellency, which I take to be our Hemp. Examining the *Asiaticks Bangue*, and *Egyptians Banjain*, I find there is almost the *Mangba* of the *Africans*, excepting some few Letters. Whence we conclude, that the lascivious Vegetable mentioned by *Theophrastus* is Hemp, rather than any thing else because it has a rank smell, causes Drunkenness, and troubles the Fancy. The same may be said of the Composition made of it, as I have written more at large in my Book of Drinks. And there is no reason to beleive that it is either *Stramonium*, or *Satyrion*, or the *African Sumag*, which may be is our *Satyrion*, nor lastly, the *Jenzeg* of the *Tartars* and *Chineses*.

I own that the *Europeans* do not find the same Effects from Narcoticks as the *Asiaticks* and *Africans* do. Custom and Use producing different Effects in those that use the aforelaid Drugs; And we enjoy a Tranquility of Soul, with some Titillation in the Body, whereas others are troubled with an Amorous Madness. All those Medicines being seasoned with Ambergrease or Musk, are more efficacious, and incite more to Love, Experience teaching us, that these two *Perfumes* bring Humours to the privy Parts, and cause a Titillation.

I will not speak of the Lyons-flesh, Experience having shewed that 'tis pernicious to Men: For a Do-



er giving three Grains to *Califus Vaticanus* in order to provoke his Lust, killed him instead of curing him.

Medicines taken inwardly do not only provoke Leachery, but also outward Applications contribute much in the form of Liniments to anoint the Reins and Genital parts. Such Liniments are made with Honey, liquid Storax, Oyl of Ants, Fresh-butter or Wild-goose-grease; to which is added a little *Euphorbium*, Groundsell, Ginger or Pepper, to make the Medicine penetrating; and last, perfume it with some grains of Ambergrease, Musk or Civet.

But the Spark we else where mentioned after *Cælius Rhodiginus*, made use of a Pleasant Medicine to provoke Lust. He caused himself to be whipt soundly in the Action; and if some times they whip him moderately, either out of respect or pity, he fell in to a passion with those that spared him, being never better contented than when Pain obliged him to satisfy his inordinate Lust.

## C H A P. IX.

*Whether the Man feels more Pleasure in mutual Carresses than the Woman.*

**T**HERE is no Pleasure swifter or greater than that of Love, it exhilarating all the Body in an instant, and filling the Soul with Transport. We need no Instructions, nor means to learn to Love, Nature having implanted in our Hearts something, I do not know what, of loving which is cultivated by degrees as we grow up, and when it incites us to caress a Woman, 'tis hardly expressible how many ways their art to please us; the Approaches of Love being as delicious as the enjoyment it self. The pain we suffer in loving, pleases before the pleasure it self. In short all the Passions of the Soul are, in a manner, Slave to this Amorous Passion.

The quick and unspeakable sense we have of the Pleasure



Pleasures of Matrimony, makes us know their Author, and I am of Opinion that God has been willing to make their greatness and excess known, that we might thereby have a foretaste of those we may hope for, for the future. I should never have been bold enough to have advanc'd this Thought, if *St. Austin* had not furnished me therewith in the 14th Book of the *City of God*, Ch. 17. *I do not wonder*, continues he, *that the Pleasures we take with Women are so excessive surpassing all that Men may be made sensible of, they touching to the Quick both inwardly and outwardly, seeing our Body and Soul are so much transported, that as Holy as we may be, we cannot avoid these Pleasures in Matrimony, if we apply our selves to get Children.*

I cannot be perswaded a Man of Sense would take pleasure in so often repenting, if Nature had not plac'd excessive Delights in the Action of Love. But the flattering of Love being so engaging, 'tis impossible to be secur'd from their Snares. The Pleasures taken in Womens Company must needs be great, since Devils according to Divines, love them so much.

Daily Experience informs us, that the Pleasures of Matrimony do not render us happy. To the contrary, there are few but what repent after having tasted them, as we said but now, a little reflecting on the Attractives of Love will convince us, that they ought not to be our only aim; for to speak the Truth, the Pleasures of Matrimony are only desirable for the sake of Generation, and to keep us chaste and obedient unto God's Commandments, who is desirous to fill Heaven with blessed Spirits, the Instruments and Organs whereof we are. Carnal Men do not understand this Language, the Spiritual ones taste it alone. For those believe that the good of Marriage consists in the Pleasures of the Flesh, and believe that hurtful which stints their Pleasures; let such defile themselves and die. But those that aim at nothing but to obey God, and satisfy his Commandments, *that have a Wife, as if they had none*, as *St. Paul* speaks, and no greater Enemies than those that hinder them



from doing their Duty, let them be comforted in our Lord.

Love is felt every where, those that inhabit Grottoes and Deserts being subject to its Empire ; it touches them all as well as us ; and this Passion exerts its Power, as well in the most hideous Forests, as in the most peopled Cities.

Pleasure of the Body consists in not feeling any Pain : That of the Mind is an inward Joy of not being made Slave to its Passions. But the Pleasures of Wedlock are something Divine, when not passing the Bounds of right Reason, which obliged the Ancients to feign, that *Venus*, who took care of the lawful Actions of married People, to be honest and modest, this Pleasure being granted by Nature as an Attractive to the Perpetuation of the Species.

There is no Crime in sharing amorous Pleasures with a Wife, if we believe *Solomon* and *St. Bonaventure*, and we must not imagine that Nature has joined Pleasures to the Conjunction of Sexes to render them criminal.

Of these three sorts of Pleasures, viz. that of the Body, the Soul, and of Love, the last is without doubt most prevalent and greatest. Our Body and Soul would in a manner melt in Joy when perpetuating themselves, and these two constituting Parts find so much Satisfaction therein, that no Body as yet has been able to express the Raptures.

If Love makes us stray from our selves, and lose our Senses, 'tis a proof of the violence of its Pleasures. Our Age furnishes us with Examples enough, without having recourse to Antiquity. The Court of Justice, which our Monarch establish'd not long ago against Poisoners, shews by its Sentences how far the Transports of Love will go. If its Pleasures were not charming and taking, we should not be Spectators of so many dismal effects every Day ; nor had *Viturio* and *Ferrier* lost their Lives in being desirous to give it to others, if they had not been bewitched.

Both Man and Woman taste excessive Pleasures in



mutual Careffes, and 'tis difficult for me to determine which receives the most. Yet seeing we may discover which of the two has the most sensible and twisted Genitals, engenders most Wind, has the strongest Fancy, hottest and most fluid Blood, I am apt to believe the Question may easily be decided.

No doubt but our Privy-parts are more sensible than those of Women, being all nervous, or to explain my self better, nothing but Nerves: Whereas the Womens Parts are fleshy, and consequently less sensible. If amongst all the Parts of our Body, the Nerves feel the quickest Pain when they are touched, they must also receive the greatest Pleasure. Besides, our Spermatick Vessels, thro' which the Seed passeth, are extreamly twined and twisted, and our Testicles, properly speaking, only a Contexture of Nerves and Vessels folded one under another; That could we untwist the Spermatick Vessels, and afterwards measure them, I should not tell a Lye in saying, that they are eight or ten times longer than we are tall; whereas those of Women are not longer than a Finger.

Winds being necessary for the Pleasures of Love, as we have proved it elsewhere, we must own, that as Men are more irregular in their Way of Living than Women, they engender also a great deal more Winds and flatuous Spirits.

We have also a firmer Mind, and stronger Fancy, than Women. The Filaments of our Brain are more stretched and hard, and when we love 'tis with greater Force and Spirit. Women to the contrary are of a more inconstant Mind, and weaker Fancy. The Fibres of the Brain are softer, and more flexible; and tho' they appear sometimes to love more ardently, yet they do not feel so much Pleasure in Careffes as we.

In fine, our Blood is sharper and hotter than theirs, being agitated with more Force; and some Men will shake with Cold at the Approach of a Woman they have a mind to embrace; the Heart and Brain, sending at such a time, the greatest part of the Heat and Spirits with Precipitation to the genital Parts.



When the Seed swoln with Spirits makes its Passage thro' our twisted Vessels, we are drunk with Joy The hot and trickling Vapors that arise from it, and the precipitate Motion of the Spirits that penetrate the Membranes, contributing not a little to these Sensualities.

Altho' Women are touched to the Quick by the Pleasures of Love when we embrace them; yet I cannot believe that their Sensibility is so great as ours, their Seed being liquid and less hot, is not filled with so many Spirits, and does not fall out with that Swiftmess as ours.

Whatever it be, one may say, that the Question is still undecided, and that it cannot be determined, unless we chuse *Tiresias* for Umpire; who having been both Man and Woman, can best judge who of the two Sexes receives the most Pleasure. He decided in Favour of *Jupiter* against *Juno*, and gave his Verdict, That Women took more Pleasure than Men in mutual Careffes.

Indeed, we may say, that the Genitals of Women are agitated with more violence when they desire to be moistened by the Man's Seed, and that they feel greater Pleasure when their Parts draw, and suck our Humours for Conception; besides, seeing they waste by considerable Evacuations, some have been induced to affirm boldly, that the Pleasure of Women surpasseth by one third that of Men.

But without confining my self to answer this last Opinion, I shall conclude with *Hippocrates*, That Women feel less Pleasure than Men; but theirs is of longer Duration; for Nature having made our Pleasure short-liv'd, has also made it excessive; whereas that of Women being less, is made up in its longer Continuance: And without doubt this made *Tiresias* give it for *Jupiter*, taking Duration for the Excess of Pleasure.



## C H A P. X.

*After what Manner married People ought to caress.*

**I** Would not have treated of this Matter, but that I found it so ill handled in the Books of Casuists, that no true Consequences can be drawn without manifest Injury to Truth. The Ground of this Question is found in Experiments, the Books of Nature, or those of famous Physicians, which the greatest Part of Divines, Casuists and Confessors have never read, so that I do not wonder that they are so grossly mistaken in this sort of Business.

Nature has taught both Sexes such Postures as are allowable, and that contribute to Generation ; and Experience has shown those that are forbidden and contrary to Health.

The End of Marriage, according to the Sentiment of the Church, is to get Children, and, in some measure, to allay the heat of Concupiscence. Excess is only blamed in the Caresses of Women, and held a Capital Crime when passing the Bounds of Reason. Wherefore the Christian Religion abominates such Caresses, as only aim at Sensualities ; and Physick being only bent upon the Preservation of Mens Health, prescribes Rules for the right Use of such Refreshments as Nature allows of.

The Postures the *Courtizana Cyrene* formerly invented to the Number of twelve, published by *Phylenis* and *Astyanasse*, composed in Verse by *Elephantis*, and afterwards by the Order of the Emperour *Tiberius* painted about his Hall, are full demonstrations, that Women are better versed in the Pliantness of Love than we, being they give themselves more up to Sensualities. Indeed their Passion is more violent, and their Pleasure of a longer Continuance, as Fire kept in green Wood, thro' the Weakness and Fickleness of their Judgment. Tho' a certain Author in these latter Ages, has undertaken



taken to treat of the Postures of Love, and has had them engraven by the *Carraches* ; yet I am perswaded that he has not met with that Success as Women that have meddled therewith ; they being able to baffle all Attempts of this Nature in what part of the World soever, Nature teaches both Sexes such Postures as are allowable, and contribute to Generation, and Experience teaches such as are forbidden and destructive to Health. The Genital Parts of Men are not contrived to carefs standing ; our Health receiving great Inconveniences in a Posture so opposite to Generation ; for all the Nervous Parts being strained are put to Pain. The Eyes are dazled, the Head swims, the Back-bone suffers, the Knees tremble, and the Legs seem to yield to the Weight of the whole Body. In short, 'tis the Spring and Source of all our Weakness, Gouts and Rheumatisms. Besides, Generation is frustrated, the Matter communicated not being received as it ought into the place destined for its use, the *Vagina* being too much pressed by the Posture of the Woman in such Adventures.

Nor is a sitting Posture becoming an orderly Love ; it being difficult for the Parts to join, and the Seed to be received in order to form a Child accomplished in all its Parts.

Man, according to the Laws of Nature, ought to have the Empire over the Woman, and being counted Lord of all Creatures, is very base to submit in Love Exploits. 'Tis beneath his Prerogative to afford such Complaisance, and no small Breach of his Privilege to yield to the Capricios of a Woman abandoned to such lewd Tricks. And 'twould certainly be more advisable to put a Man upon caressing his Wife the back way, than insinuate a Dissolution, particularly when the Woman is naturally fat, and her Belly so picked, as to baffle the Efforts of the common Situation.

Instead of getting Children, a Woman is rendred barren by this Posture ; what perchance is the Product of such Caresses is either small or imperfect.

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The small quantity of Matter furnished by the Father is endowed with so few Spirits, that the Soul, which must in time animate, and make use of it as an Instrument for its Faculties, can perform nothing of any Value. The Children become Dwarfs, Cripples, hunch-back'd, squint-ey'd, and stupid Blockheads, and by their Imperfections fully evidence the irregular Life of their Parents, without putting us to the trouble to search the Cause of such Defects any farther.

The most common Posture is that which is most allowable, and most voluptuous ; we speak Mouth to Mouth, we kiss, caress, when we embrace before.

When a Man is too heavy, and the Woman extremely tender, I am of Opinion that 'tis not contrary to the Laws of Nature to caress sideways in Imitation of Foxes. One may by this Posture avoid all the Accidents a tender Woman is exposed to in the common Situation, and no Suffocations or Miscarriages ever happen thereupon.

I should here place the posture of caressing a Woman the back-way amongst those contrary to the Laws of Nature, if one Philosopher and two Physicians were not of a contrary Opinion. All the Brutes, excepting some few, join after that manner, Nature having taught them no other way to engender. The Matrix of Females is in a better condition to receive the Seed of the Male, and better disposed to retain and foment it, it not being able to slide out so easily as in another Posture ; and Experience having confirmed to them, that Women, before barren, have been impregnated after this manner.

In effect, Anatomy shews us, that the Womb is a great deal better situated for a Conception when a Woman is upon all Fours, than when lying on her Back. The bottom is lower than the Orifice, and the Seed be injected as it runs, and by its own Weight falls down to the place it ought to be preserved in for Generation. This Posture is the most natural and least voluptuous : The Action of Love furnishing Pleasure enough of it self, without obliging us to seek



seek for it by new Figures. I do not in the least doubt but Casuists will allow us to make use of this way, being 'tis to avoid Sensualities in the Embraces of Women.

Moreover, as the Law commands the Husband to perform Duty to his Wife, when she seems to love him ardently ; so the same Law commands the Woman to return the same Duty when he cannot overcome his Passions by other means. If peradventure she should have a mind to quench his Concupiscence about the latter end of her going with Child, why might he not be suffered to caress her backwards rather than stifle the Child, that is upon point of being born, or go somewhere else to commit a Crime. There is no fear of miscarrying in this Posture, the Back-bone suffering rather than the Belly, by such Joggings and Joultings as Men generally exert in such Encounters.

Indeed *St. Thomas*, whom Divines count the best of Casuists, is of this Opinion. He teaches, that 'tis no Crime for married Persons to caress the back-way, provided it be not to take excessive Pleasures, but only for lawful Reason ; as when a Man's Belly is too big, or there is fear of stifling the Child that draws near its Birth.

*Faulinus Agineta* and *Mercurialis*, after the Philosopher *Lucretius*, are of this Opinion, that Women conceive sooner in being caressed the back-way than the other ; and I no wise think they would speak of the enormous Crime, which the Scriptures do not distinguish by any Name, no Body conceiving after that manner ; and Philosophers, who follow the Laws of Nature, being commonly averse to Notions that subvert its general Maxims.

But here I am more sensible than elsewhere, that the Things I treat of are too tender to be largely handled. I protest that it has not been in my Power to make choice of milder Terms to explain my Thoughts upon this Subject, and if sometimes I have passed the Bounds of Decency, as did formerly

St.



St. *Austin*, you must ascribe it to the strength of the Matter in Hand.

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## C H A P. XI.

*If there is greater Inconveniency in kissing an ugly Woman than a pretty one.*

**B**eauty is one of the greatest Privileges granted by Nature to gain Authority over others, this Quality exercising a kind of Tyranny over Men, and charming them after such an extraordinary manner, that even the most barbarous People are sensible of its Attractives; which obliges this very Day some People of *Africa* to set the comliest and handsomest Man among them upon the Throne; and the same Consideration moved a Bishop of *Milan*, to chuse the handsomest and most accomplished Men for his Lacqueys.

Beauty which we admire in Women, is a powerful Sting to excite us to the Delights of Love. What the Lawyer *Hiperis* could not bring to pass with all his Eloquence, the Beautiful *Phryne* carried without Opposition. There is no way to resist the Charms of a young Person, that has all the Graces in her Train. She manages our Inclinations at her Pleasure, and the Tyranny of Beauty she is adorned withal, is so arbitrary, as to inflave us against our will.

Nature shews a Master-piece in forming a beautiful Woman. She must be of a tall and becoming Stature, a majestick Air to command Respect from the boldest, be of an agreeable Humour, and quick and distinguishing Wit. To consider her more particularly, her Body ought to be in good plight, particularly her admirable Face. She ought to have white Teeth, rosie Cheeks and Lips, a large Forehead, big and blew Eyes open and full of Fire, black Eyebrows, a little Mouth, small Ears, long Hand, supple Fingers, a large Breast, close Sides, small and delicate



licate Feet. In one word, a Female Beauty has all the Advantages in the World to insnare us, and possess it self of our Reason.

Truly 'tis difficult to keep a Maiden for whom all Men sigh; and if *Pherine* had not mangled her Visage she would never have been her own, and her Beauty would certainly have been one of the chief Reasons of her loss. There have been few beautiful Women without being either haughty or lewd. And now a-days it suffices to be handsome to be reputed immodest, or to be so indeed.

Beauty was anciently presented with Crowns of Myrrh, and continues still to have so much power over Mens Souls, that some who have been altogether impotent in reference to Love concerns, by the coldness of their Constitution, have felt its Flames, and been rendred capable of Generation.

Beauty is a Gift from Heaven, has so much Empire over our Soul, and rules our Passion so arbitrarily, as if they of Right belonged to it. *Uriah* had never been sacrificed to the Passion of a Prince, if *Bathsheba* had not been handsome.

Every thing about us is in motion at the sight of a pretty Woman, and Love being nothing else but desire of Beauty, oftentimes arrives to that pitch, as to render it impracticable to govern our selves without supernatural strength. A Casuist would be grievous troublesome to perswade us our Actions are criminal when transported with the Beauty of a Woman, we caress her ardently. For at such a time our Blood boils in our Veins, our Heat increases in our Body to a degree of being felt by the very Heart, our secret Parts swell and stir in spite of what we can do, shewing us by their importunate Motion what Attractives Beauty has for them. Indeed Days seem but to last a Moment in the Company of a pretty Woman, and we do hardly perceive our selves hungry, but disdain all the Inconveniencies that commonly accompany Love. Our reiterated Caresses seem neither fading nor tiresome: Beauty renewing them without pain, and  
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furnishing new Desires and Forces for a further enjoyment

To the contrary, Uglineſs calms all our Raptures; far from exciting us to Love, it rather makes us abhor all its Pleaſures. If peradventure we are obliged to approach an ugly Woman, our ſecret Parts ſlacken rather than ſtiffen, and we find ſomething, I cannot tell what, in our Heart, that checks and hinders us from an amorous Conjunction. If we deſire to do it by a Principle of Duty or Neceſſity, we muſt have time to diſpoſe our ſelves, and yet after all we are ſeldom able to come to a very cloſe engagement with an ugly Woman, *Anachariſis* muſt handle and touch for a long while, otherwiſe he could not act, his Privy parts not being able to obey his languiſhing Paſſion.

At ſuch a juncture we feel Fire and Ice. Nature inflames the Heart in order to copulate, and this ſame Nature freezes up, as 'twere, our ſecret parts in order to have us avoid the Action. Theſe two oppoſite Paſſions are the cauſes of ſtrange Accidents. When Love has the upperhand of Abhorrency, all what is ſpared to this Woman exhausts us to a degree of rendering us liable to the ſame Inconveniencies, as if we had had our full ſwing of its Pleaſures. The Heart, the Spirits whereof are moſtly extinguished by Hatred, is very much diſcompoſed, by having communicated them to the Secret parts, and the Brain is much weakned by detaching its Spirits elſewhere. Inſomuch that one may ſafely aſſert, that once careſſing an ugly Woman cauſes more Weakneſs and Faintneſs then ſix times careſſing a pretty one. Beauty having Charms that dilate our Heart, and multiply our Spirits; but Uglineſs ſomething, I do not know what, that ſhuts it up and freezes it. If Children perchance are born from ſuch forced Conjunctions, they are dull and lumpiſh ones, and only evidence the ſmall Satisfaction their Father took in careſſing of their Mother.

Wherefore 'tis true, that there is greater trouble and



and inconveniency in kissing an ugly Woman than a pretty one, and if we may dare to decide as a Divine, I say 'tis a greater Sin ; for as the Beauty of the one is irresistable, so the Imperfections of the other cannot excuse our coming near her. 'Tis done *gratis*, without being drawn in either by Beauty, Air, or other Agreements, which for the most part dazzle us ; infomuch that we ought to conclude with St. *Chrysostom*, that in proceeding contrary to the Laws of Nature, the Crime becomes far greater.

Were I to advise any one to marry, I should exclude both the Handsom and the Ugly. The first is apt to be imperious, and will sooner be common than particular. The other will cause Repentance, and may be Divorcing, except the Husband is endow'd with particular Vertues.

## C H A P. XII.

*Whether such as drink Water are more lecherous, and live longer than others.*

**W**E begin to dye as soon as we begin to live : And although the Causes of Life and Death seem to be so opposite, yet they agree in respect to us. Life subsists by the means of natural Heat, which the Soul makes use of as an Instrument necessary for her Work. Death is the loss of the same Heat, which works perpetually on the radical moisture, and by dissipating it, destroys it self.

Nature being so vigilant in preserving what it brings forth, can never consent to the destruction of her own Productions. It resists two ways, repairing by nourishment what the natural Heat consumes in Creatures, and perpetuating the Species by Generation.

On one hand, Creatures dissipating and wasting every day three sorts of Matter that enter the Composition, Nature has given them Air, Food, and Drink, to repair by an equal Number of means the loss :

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The first recruits the most spirituous Parts, the second the more solid, and the third the most humid. On the other hand, this same Nature has concealed hidden Fires in Creatures, which it manageth prudently for propagating the Species, having distinguished the Sexes, not only by their complexion, but by the situation and difference of Parts.

All Creatures copulate after the same manner one as the other. The Weasel, Viper, and Fish do not conceive by the Mouth, as some would perswade us, but by the Parts Nature has furnished them withal for Generation. The *Portuguese* Mares engender after the same manner as Woman, and one must have an implicit Faith to believe that the North-wind impregnates them.

The desire of Copulation in Creatures is inexpressible; the satisfaction that is felt when Love invites them thereunto is unspeakable: And, to speak of Man only, what Pleasures do not attend this amorous Action?

The Air is so necessary for recruiting those most Subtilepts that are constantly evaporating, that we cease to live in the same instant we are deprived of its assistance: Nay, we live miserably if it is impure and mixed with Vapours and Exhalations contrary to us. Besides 'tis offensive in it self, if not agitated by Winds to correct its ill qualities, and prevent its corrupting. Whence they are almost every Year afflicted with the Plague at *Genoa*, the North-wind not being able to exert its Salutiferous Qualities, because of the Mountains that cover the City on that side.

Food is not less necessary than Air: It ought not to have too excessive Qualities, nor too foreign a Matter to nourish us; but a certain temper and matter for the more easier assimilating with our Parts.

The Food passing into the Stomach cannot concoct without a *Menstruum* to dissolve it, and Life is continued by a kind of Ebullition in this noble Part, by which means we are afterwards nourished. For as in a great Drought Plants die for want of Rain; also  
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would we soon cease to live, if we did not make use of some Drink to favour Concoction, and repair the humid Parts, that are daily evaporating.

The more necessary things are, the more Pleasure 'tis to be in possession of them, and there being nothing in the World, more necessary than Drink, there is a great satisfaction in quenching one's Thirst. Hunger is not so violent as Thirst, the latter creating a desire of being refreshed and moistened, which makes Water-bidders always take great Precaution both in their kind of Drink, and the manner of making use of it.

But as there are several sorts of Drink, some wholesomer than others, that which is most proper for the extinguishing of Drought is that which Nature, as a Common Mother and Nurse, has rendred most common. I know Art has invented several sorts, made by the expression of Fruits, or by infusion or decoction of some Roots, Flowers, and Seeds, or by the mixture of Sugar, Honey, Cinnamon, Yeast, Vinegar, and other things invented by Men, to avoid the drinking of raw Water, and to kill themselves, as it appears to me, with more Pleasure. After this way is made Wine, Cyder, Beer, Metheglin, Chocolate, Sherbet, in one Word, all sorts of Drink.

Of all sorts of Drinks, we seldom make use of any but Wine and Water; as for other Liquors, particularly Beer and Cyder, a small Quantity is drank where Wine is common. But because they are drank sometimes, I must say, that Beer, besides being somewhat bitter and disagreeable to the Taste, it hurts the Intrails very much, by the thickness and viscosity of its Matter, and often causes Winds and Gripings, as also heat of Urine. The Nerves and Kidnies suffer by taking it, and Head-aches are not seldom the Consequences of its use. In fine, by being the customary Drink, it gives sometimes Birth to the Scurvy and white Leprosie, as we shewed some Years ago in a Tract of this first Distemper, printed by the Order of Mr. Colbert de Terron.

Cyder,



Cyder has a superfluous Humidity, which ruinst the Liver, and gathers abundance of ill Humours therein. Itch and Weakness are often caused by its immoderate Use; and we have observed, that if a Body is never so little disposed to the White Leprosie, Cyder is sufficient to render that Distemper incurable.

Wine, which we may call the Blood of the Earth, is the chief Enemy of its Children. Youth is often thereby corrupted, because it is made use of as a sweet Poyson. But without enlarging on this Subject, I may be allowed to say, that, generally speaking, 'tis contrary to all Ages by the excess of its Heat and Humidity; whence happens that cold or hot Distempers, that are caused by the excess thereof, produce dangerous Consequences, horrible Convulsions, which bring them undoubtedly to their latter end.

The Entrails are heated for the most part all our Life long, the Head weak, the Blood too hot, and we are subject particularly to troublesome Defluxions. This Age is full of Bilious and melancholy People, by an excess of burned Choler. Acute Distempers are all commonly accompanied with an insupportable Heat, and one would commit a great Blunder to use Wine in such, seeing it does not agree with healthy Persons without being well diluted. Water appeases the Fury of Fevers in the beginning; it tempers the disordered Entrails, and sometimes cures alone those great Symptoms that cannot be vanquished without Succours.

Water is the purest, and most necessary of all the Elements. It is so useful both to our Spiritual and Temporal Life, that our most Holy Mysteries cannot be celebrated without Water, and we subsist without it. Nay, Nature, to make another Repetition, has deemed it so necessary to Men, that it has placed Water most every where, where there are Inhabitants; and I may say, that Water, rather than Fire, has been the Cause of Mens associating and building of Cities and Towns.



The best Water is that which is cold, limpid, pure, light and unfavoury, that is soon heated and soon cool'd. To be good, it must be without Smell, it must please the Tongue and Palate, and be agreeable to the Eye. That is a Sign that 'twill pass quickly by Urine, and not load the Stomach after being drank. That which springs out of the Crevice of a Rock expos'd to the East, has all these good Qualities, but great Care must be taken not to be deceived, as was formerly the Army of *Cæsar Germanicus* upon the Borders of *Friesland*, where drinking the Water of a Mineral Spring, they were almost every one of them afflicted with the Scurvy.

Spring, Well, Cistern, or River-water, are excellent to drink, provided they have the abovesaid Qualities. The Spring must be clean, the Well open, the Cistern trim'd with great Sand or Pebbles, and the River must not be muddy in its Channel.

Any one of these Waters quenches Thirst admirably, repairs the radical Moisture, prevents the Dissipation thereof, and tempers the Heat of Men of all Ages and all Countries. It serves for all Concoctions within our Body, distributing the Aliments that nourish our Parts. It powerfully appeases the Heat of Choler and Melancholy, which Wine produces after an extraordinary manner. The Use of Water gave the Name of *Wise* to the Kings of *Persia*, who always had Water of the River of *Choaspes* or *Euleus* carried in all their Progresses. Indeed Water does abundance of Good, it moistens and makes our Belly soluble. It hinders hot and bilious Vapours from causing Head-achs, it makes us sleep with much Pleasure and Tranquility and doth not cause half the Rheums Wine doth.

After all, if we consider the good Effects Water produces in those that use it for their constant Drink, we may perceive it renders the Colour more agreeable, the Breath sweeter, and the Senses quicker, that it recruits Men's Forces; and lastly, that it makes them live more to their Content. *Sampson* had never been so strong, if he had drunk other Liquors than Water.

Wine,



Wine, to the contrary, blunts the Edge of our Senses, increases Head-achs, and foment the Heat of the Intestines, which is often excessive, clouds the Fancy, impares the Memory, disturbs Reason, corrupts the Humours, and often causeth, being taken to excess, Barrenness in Women, or, at least, incurable Distempers in such Children as are born of debauched Parents.

Let no body tell me then, that Wine awakens the Soul, and cheers the Mind; for I can answer, that this artificial Vigour doth not last long, if used to excess. 'Tis as Quick lime put to the Root of a Tree, which renders the Fruit of a better Colour, and ripens it sooner, but kills the Tree in a little after.

Nor let any Body insist in Contempt of Water, that it doth neither agree with healthy nor sick Persons; that *Hippocrates* and *Galen* made use of Wine for Cure of the most acute Distempers. For if what is reported by these two Physicians is strictly examined, one will find that 'twas rather Water than Wine they prescribed, because this last Liquor was only made an Ingredient to take off the Crudity of the Water. I might here relate in honour of Water, what *Galen* has left us in Writing, viz. that he never saw any Person seized with an ardent Fever, but what he cured by giving him plenty of cold Water to drink.

But what we have said would not be enough for the Praise of Water, if the Seed whereof we are formed did not resemble it, if we did not swim in Water in our Mother's Womb, and if our Heart was not perpetually bedewed by Water.

Nature being the Work-mistress of all things, doth without doubt signify thereby, that as Water gives us our Being, and preserves us afterwards in the Entrails of our Mother, it ought also to be the principal Cause of continuing our Life when we are brought into the World, by reason it serves for a Principle of propogating our Species.

*Venus*, which is nothing else but the Passion of Love, shews us also, that Water is an excellent thing,



and preferable to all other Liquors, by reason she draws her Origine from it. Before the Deluge People drank nothing but Water, and 'tis known what Age they liv'd to in those Days; some having reach'd eight or nine Hundred Years; and now a-days there are above three fourths of People that only make use of this Liquor, amongst which some live entire Ages. 'Tis no miserable way of living, as some would have it; 'tis an assured Refuge against Misery, and 'tis by this Contrivance, that some great Men have lived very long, and had their Senses firm and sound, robust Bodies, and been agreeable both to God and Man: Since Wine and Brandy has been transported to *Canada*, the *Loquois*, *Hurons* and *Algoquains* do not live so long as formerly they did; nay, that small time they live they are subject to surprizing Distempers, which without doubt is caused by their not drinking Water any more.

Add to this, that Nature has some secret Longings to demand what is most proper for Life: And because in some Persons there is a Reluctancy against Wine, and an Inclination to drink Water, we may believe, that they are hot enough without going to encrease it from abroad by the Usage of Wine.

Water-Drinkers are often more healthy than others, their Sight is more piercing, their Wit more penetrating, they love Women more, and are more proper for Counsels and great Affairs. It is true, Wine renders us brisk, and makes us appear wittier than we are, but really 'tis only a Flash on the Surface.

The Love of Women is the Consequence of our Constitution; and Experience shews us, that some Men are hotter and more loving than others. Heat is the Principle of all things; it enters into all natural Works, and as Generation is one of the most important, so it is not accomplished without Heat. Humidity has a good Share in it, without which heat could not any ways act in the Production of Creatures. These are two Principles of Generation in all things, and I cannot easily determine, which of them  
is



is most necessary, if some Philosophers, and Experience it self did not inform me, that Water ought to take the first place in the Generation of Creatures. For besides what is abovesaid, we know that indifferently cold Countries are better Peopled than the Southern Parts, and that there are more Cities and Towns towards the Sea-shore, and the Banks of Rivers and Lakes, than in Plains.

One can give no better reason for it, than that the Northern Countries, the Bank of Rivers, Lakes and Sea-sides, being abundantly more moist than Plains, they are also more disposed for Generation. And doth not the Sea produce Fishes which multiply in greater plenty than Terrestrial Creatures? We have experienc'd in *France*, that those that live only on Cockles and Fish (which is nothing but Water congealed) are more ardent in Love than others. Indeed we find a great Inclination in *Lent* than any other Season, because at that time we feed only upon Fish, and Herbs, which are very watery Aliments.

After all, the illustrious *Tirragean* would not have engendred thirty six lawful Children, if he had not been a Water-bibber. And the use of Water makes the *Turks* desirous of having so many Wives. For Water being of it self windy, it causes in such as drink it, more ticklings than Wine-bibbers usually feel; and I am sure that Humidity and Ventosity are the two most necessary things for Generation.

It is therefore evident, after all that has been discoursed, that those that drink Water are more amorous, and live longer than others.

### C H A P. XIII.

*Whether the Women are more constant in Love than the Man.*

**T**HE Seasons have much influence upon our Bodies and Humours: In so much that we differ from



our selves in Summer and Winter, Choler abound-  
ing in the first, and Phlegm in the latter : So that the  
variety of our Temper may be measured by the near-  
ness and remoteness of the Sun. Our Blood is heat-  
ed in Summer, and dried in Autumn ; Winter cools  
it again, and Spring moistens it, and renders it fluid ;  
the Diversity of Seasons changing our Temperament  
because it changes the Liquors of our Body ; and  
as our Inclinations according to *Galen*, are derived  
from our Temperament, and our Constitution chang-  
es through variety of Seasons, as Experience eviden-  
ces, there is no room to doubt, but we are, at pre-  
sent, different from what we were before.

Besides, variety of Climates causes variety of Inclinations. We are of a quite different Humour in Winter at *Archangel*, and at *Alexandria* in *Egypt* the following Year during the same Season : The Air, Water, the manner of living, and other things changing our Constitution, that it differs in a great degree in those two places, and produces quite opposite Effects. But age renders us more inconstant than all we have said. We abhor at present, what we desir'd in our Infancy, and old Age cannot abide to think of the weakness of our younger Years : So that we love and hate in every period of our Lives. Nay, we change every Year, every Month, and even every Day ; and no wonder that our Soul is so wavering, since it makes Use of our Blood and Constitution for the performance of its most refin'd Actions.

Change seems natural to us : We have no sooner met with any thing constant and assur'd, but we flinch and return to our inconstancy : We are true *Pyrrhonians*, wavering perpetually between Truth and Fals-  
hood.

When we reflect on our Nature, we can hardly believe our selves guilty of so many contradictions. Let us look back on Antiquity, to see if we can meet with any Man, that has squar'd his Life to a firm and steady Rule ; and when such a one is found, let us



us examine him if he is no Counterfeit; let us practise his Rules, and follow his Model of Life in private, to know whether we are able to execute the method of Life by him prescrib'd; and after all, I am sure no Body can be found, whose Life and Actions have been constant. 'Tis nothing but Flights proceeding from an unsteddy Mind. Fancy magnifies Objects, and makes them shew bigger than really they are. We are not in the least guided by Reason; Custom, Fashion, Opinion, Inclination, Appetite and Opportunities, manage us most. Our Will is not even, we have a Mind, and not a Mind. To day we would have a Wife, and to morrow a Mistress. Our Life is nothing but an irregular and unequal Motion. We render our selves uneasy by our unsteadiness, and I dare boldly say, that Man is the most inconstant, and most awkward Creature in the World. The Magistrate, whose Reputation is establish'd, and Age venerable, and whose Gravity commands Respect from every Body, seems, according to outward Appearance of things, to be govern'd by the sound Reason of a Judge, and to pass over vain Circumstances that only work upon weak Minds. He comes into the Hall with a *Catonick* Gravity, and seats himself upon the Bench to render Justice: But if the Lawyer displeases, if his Voice is harsh, or that he stammers, or has an ugly Countenance, or perchance lets his Coise drop; then the Gravity of the Magistrate comes to nothing, and these little Circumstances may be enough to put him upon an Injustice, and make the Lawyer lose his Cause. Good God! how far does the Inconstancy of Man reach? Feavourish People have some Motions that are inimitable in Health.

The Lady, whose History *Petronius* relates by the Mouth of *Seneca*, was an Example of Charity to all her Neighbours; troth, nothing would serve her turn but she must dye in the Sepulchre near the Corps of her deceased Husband; yet this same Lady was base-  
ly



ly drawn in by a Soldier, who tells and does such things to her, as good manners will not give me leave to rehearse. Some little while before, this Woman was sad even unto Death, and in an instant no joy can be compar'd with hers. She has a Sense of Happiness, but 'tis the Happiness of a Phrenetick Person that is raving and delirious. Mankind is a Camellion, that changes Colours according to the different places he is in. There is no occasion for other Examples, and if amongst Thousands we have a Mind to chuse, Pope *Boniface* the 8th. was never the same during all his Pontificat, but fickle and inconstant; and the Glory of *Augustus*, for all his greatness, was tarnish'd by his Inconstancy. Indeed we do not walk but are drove sometimes by gentle perswasions, and sometimes by violence. He that was yesterday very couragious, being heated by Necessity, anger or Wine is to day one of the greatest Cowards in the Universe. What is this but Unevenness and Inconstancy? Yet this Variety has its Causes, seeing it is so natural to Mankind.

May be I should not mistake, if I attributed our Inconstancy to the Order establish'd by God in Nature, which is only preserv'd by reciprocal and successive changes. The Stars are never at rest; Seasons are quite opposite to one another; The Elements that enter the Composition of mixt Bodies are always jarring, yet so as not to destroy one another: All Generations in the World are made and preserv'd by Changes: Man himself is form'd in his Mother's Womb of different Matters, and preserv'd by the diversity of their Motions. The Heart, the Throne of the Soul, is not always in the same Situation. The Blood, by which we live, is compos'd of different Particles, and we could not subsist, were its Matter and Qualities equal. In fine, there is nothing in the whole World but what is produced, and preserv'd by Inconstancy. Thus the Instability of our Temper causing the Inconstancy of our Inclination, contributes  
to



to the Beauty of the reasonable World, and renders us variable and fickle.

Now since our Actions depend upon our Constitutions, and that our Temper is inconstant through the variety of our Humours, we may conclude, that Man is the most fickle, and most inconstant, of Creatures; and that Reason, far from remedying this Weakness, serves only to augment his Inconstancy.

Having prov'd that both Sexes are naturally inconstant, as also discover'd the Cause thereof, I shall at present examine which of the two, the Man or the Woman, is, generally speaking, most inconstant, and afterwards come to particulars, (*viz*) which of the two is most fickle in Love.

We have clearly made it out in the 2d. Book, *Chap. 4. Art. 3d.* that Men are generally hotter than Women; they are sooner form'd in the Mother's Womb, stir sooner, and somewhat sooner born; they also proceed with greater Strength and Vigour in what they enterprise, and have a fuller and stronger Pulse; and as Males among all other Creatures are stronger than the Females, we may also allow Men to be more vigorous than Women. I have cited in the same place some Opinions, that would have Women be of a hotter Temper than Men, and withal shewn their gross mistakes. The Reasons there by us alledg'd, making it evident that Women are generally colder and moister than we.

I shall therefore pass by these Difficulties, as being decided elsewhere in a clear and convincing manner. It shall suffice me to add, that Women being generally cold and moist in comparison to Men, their Fancy is consequently more feeble, their Reason less solid, and their Will more fickle; because the Force of these Faculties depending upon the Heat, Spirits, and firmness of Parts, it follows that the Faculties, of their Souls are more feeble and languishing.

Upon this Principle Lawyers will have Women have Guardians, and make them render an Account  
of



of the Administration of the goods of their Children, they not being able, according to *Cicero*, to give any good Advice. They would also have them put to Death before the Men, in order to discover what they have a design to know of notable Conspiracies ; for Women being weaker than Men, they are taught by Experience, that this is the best Method of proceeding. Indeed Women are as fickle as Children, and their Temper almost the same ; for being moist as they, and what Moderate heat they have huddled up in a great deal of Moisture, their Inconstancy and Weakness is apparent every Moment.

*Solomon* the wisest of Men, who knew Women better than we, compares them to the Wind ; and speaks much to the purpose in saying, *That he that has a Woman in his Possession, and endeavours to keep her to himself, is like unto him that will retain the Wind with his Arms.* Indeed Women are naturally very fickle, and easily carry'd by small frivolous Matters through the weakness of their Judgment. They delight in Trifles, and spend all their Life-time in giving proofs of the Inconstancy of their Sex ; their Stature is small their Strength indifferent, their Actions Languishing : In one word, they are weaker, and more Inconstant than Men.

Men, to the contrary, are lustier, more vigorous, and more active ; they have better Conceits, and argue with more strength ; they are more firm and resolute in their Business, more constant in their Undertakings, and Bolder in their Actions ; their Constitution being hotter, dryer and stronger : 'Tis without doubt for this Reason, that the Scriptures allow them the Superiority over the Women, and to be Lords and Masters of the Family.

The Constancy of some Women put to the Rack, shall not make me change my Opinion. We know that the fair *Leana* chose to cut out her Tongue, and spit it in the Face of the Executioner, rather than reveal any thing of the Murder of the Tyrant ; and that  
the



the constant *Epicaris* resolv'd to die, rather than own any thing of *Nero's* Conspiracy. But such Examples being scarce, and a great many requir'd to establish a general Maxim, I shall continue in my Opinion, (*viz.*) That Women are generally more variable than Men. But may be, upon some Occasions, they are less inconstant than we, which we are going about to examine

Love is such a waggish and violent Passion, that its Excess is more commonly observ'd in little than great Souls. I own no body is exempted from its Empire; but to speak the Truth, *the Weakest go to the Wall* in this Passion; of which Number Women are. And Perseverance being a Quality inseparable from Love, we may conclude, that Women love longer, and are more constant in their Love than we are: For Love ceases when we discontinue it; and there must be real Love to authorize one to say, that one loves.

If we observe what passes daily in the World, we may be convinc'd of this Truth; Experience teaching us, that the Modesty of Women hinders them from flying out, and at the same time obliges them to love such only as they are allow'd to be free withal. Besides, Modesty is a certain Shame, that keeps them in their Duty, and renders them constant against their own Will. I must say the same of that Fearfulness, which commonly accompanies the fair Sex. Reservedness also, which is so natural to Womankind, comes not far from Constancy; and one may say, that it is its inseparable Companion.

Moreover there are few Women but what love those desperately that obtain the first Favours from them. They are so ty'd to their first Lover, that if by some great consideration they are oblig'd to be ally'd to others, they still preserve some Tendernefs in their Heart for him that had the Flower of their Virginity.

Besides, we know they are more sedentary, and less proper for Business than we; and that Solitude, and looking after House-keeping, with-holds them from  
Company,



Company, that they have not so many Opportunities to be false as we.

Lastly, the Law retains them, by punishing severely such as are loose, condemning them to be shaved, and thrown in a monastery, for being too inconstant in Love.

I shall pass by the Example of some Women, that have hung themselves away by the heat of their Constitution ; though *Lepidas*, *Nero's* Aunt, under the Name of *Quartilla* in *Petronius*, did never know herself a Maid ; though the two *Tullia's*, and two *Joans* of *Naples*, glory'd in being caress'd by a great many Men, the general Proposition may be true, (*viz.*) That Women are more constant in Love than Men.

If we reflect on our Constitution and Inclinations which are derived from it, we may be convinc'd, that Love does not tyrannize over us to that degree as over Women. We are embarrassed by multiplicity of Business, and to divert our selves ; we fall in with the first Play-Toy we meet with ; our great Heat emboldening us to make new Conquests. We make sure of the first that comes in our way, and for the most part satisfy our selves when Opportunity favours. Our Mind is too free to be subject to a Tyrannick Constancy, and being disgusted with one Person, we are prompted to change our Diversion. She that pleases one Week, displeases another ; and the little Petts that happen in the Caresses of one, are soon changed into new Hopes for another. We are apt to believe, that new Pleasures are of a different Nature from the past, and our natural Inconstancy is fomented by false Insinuations and alluring Hopes.

Moreover, Men feel greater Pleasure, and waste more than Women ; and as their disgusts are more insupportable, and better grounded, the God of Love lays wait to extend his Empire, by insinuating Perswasions, that change is far more agreeable and voluptuous than Constancy ; and we are so simple, notwithstanding our Experience to the contrary, as to be cowardly led away by these secret Perswasions and hidden



den Motions : Witness an infinite number of Men that know perfectly how to love, yet, in imitation of *Ovid*, are the most inconstant, *Tibullus* and *Propertius* have no reason to tax Women with inconstancy. The first forsaking *Delia* for *Nemelis*, and afterwards discarding both to caress *Neera*, and the other not being content with *Cynthia* alone.

A certain Woman said, very wittily, *That she earnestly desired the Caresses of several Men, because she was a reasonable Creature* : whence one may infer, that Men having a stronger Reason than Women, they may make use of it upon the same Terms and Conditions. The most reasonable People are exposed to the softness of Love; and it being natural to all the World, there are few that can escape its Attractives. But excessive Love being a Distemper common to both Sexes, those that have great strength of Mind resist its Tyranny more courageously, and though sometimes smitten, change Objects to avoid the Allarms and inconveniences it causes; whereas little Souls are not able to resist those secret Motions; besides being more fearful, they are cowardly led away through the weakness of their Condition, and always continue ty'd to one Person.

It being true therefore, as Experience it self witnesseth, that Men cannot long subject themselves to the Empire of Love, and that their Flights and Sallies are only the Effects of its secret Inspirations, we may conclude, that they are much more inconstant in Love than Women.

#### CH A P. XIV.

*Whether one may love without being jealous.*

**I** Cannot be perswaded that the Stoicks, who held the first Rank amongst the ancient Philosophers, did exempt their wise Men from all manner of Passions. They must certainly have been inform'd that

it



it is natural for Man to be passionate, and impossible to destroy a thing so essential to him as Passion.

One may be convinc'd of this Truth, if the Philosopher *Seneca*, who was a Master of this Sect may be credited; he owns frankly, that the wise Man's Soul may be ruffled, but so as to be far from launching into excesses, his Reason always coming to his assistance.

Since we are compos'd of Intelligence, Soul, Spirits and Body, as we shall prove in another place; since our Intelligence bears a relation to Angels, and our Soul descends from that of our Parents, there is no room to doubt, but the Passions may be natural to both. *Moses* teaches us, that the Angels were both jealous and proud; and we observe daily, that Brutes are led away by their inordinate Passions; for instance, the Goat that killed the Shepherd *Crates* because he had caress'd his Female.

'Tis evident that Distempers are natural, whatever Physicians say to the contrary, because none have been exempted from being sick in some measure from the beginning of the World to this Day. Our Body is compos'd of parts so different in temper, and we expos'd to so many Accidents, that 'tis impossible but we should meet with some hurt once in our Lives. 'Tis true some Distempers are slight, others strong; and of this latter sort some Dangerous, and yet not mortal, and others pernicious, from which no body can recover by reason of their corrupting some part necessary to Life, or some other violent cause. These last Distempers, according to Physicians, are contrary to Nature. But Men of a good Constitution are only expos'd to slight Distempers, which makes them always say they are well.

The same may be said of the Passions of the Soul, they are natural to Man, and even those that pretend entirely to exempt their wise Men from their Empire have owned them to be small Motions that may be subdu'd by Reason, which has made some say, that the wise Man is exempted from Passions. But they

agree,



agree, that other Men were obnoxious to them as well as Brutes, and that the inferior part of the Soul was the place of their Residence. So that in some the Passions were so rooted as to elude all Remedies, and in others, tho' pretty stubborn, might admit of efficacious and healthful means.

Passions then being natural to Man, as we said but now ; Jealousie, one of the most violent, and in the Scriptures compar'd to Death and Hell, will never forsake him : And as it is derived from Love, we may reasonably believe that all Lovers are jealous, which we design to prove in this Discourse.

We need not here draw a Picture of Love, we have given several Draughts of it throughout all this Book, and expos'd to the Eyes of all the World its Nature and Effects. Therefore I shall suffice at present to talk only of Jealousie, which is as 'twere its Daughter.

We have said elsewhere, that the Charms of Beauty are so powerful as to lead us away against our Will, when in a Sex different from ours, and in spite of all our Endeavours, 'tis impossible to be secur'd against its Assaults. It fires our Heart with its Attractives, forcing our Will, and making our Amorous Parts obey its invincible Allurements. Thus it causes an ardent desire to be in possession of a pretty Person, which desire will call Love, without doubt the Spring and Source of all the Passions of the Soul.

Where there is an entire love, the Soul keeps living Ideas of the absent Object, and receives abundance of Satisfaction when the beloved Person is mentioned. But sometimes Lyes and Impostures slide in with true Reports, that the Soul is led into Mistrust by suspicious Conjectures, and Doubts of its own forging.

'Tis often believ'd that Charms are wanting to merit the good Graces of a Person, and at the same time 'tis thought that the Person may be inconstant and cool in his Love, as happened to *Poppæa*, who examin'd



her self after *Nero's* Impotency, as *Petronius* observes. Then do we through the weakness of our Nature, change our Conjectures into Proofs, and Doubts into Convictions; what ever assurances we have of the beloved Person, none can love well without being jealous; for being arrived to the highest pitch of Love, we cannot continue long there by reason of our natural Inconstancy, and are oblig'd either to wax cold or hate, passing always through several Classes of Jealousie. The Physician *Celsus*, a great Master in natural Knowledge, is much in the right to say, that when a Man is fatter than ordinary, he ought to be afraid of falling sick, because the things of this World being inconstant, he cannot long continue in so good a plight. *Qui Speciosior seipso est, debet habere suspecta bona sua.*

Amidst all these troubles the Soul is disorder'd, and as 'twere, delirious. And having warded off appearances, and cut, as 'twere, the head of *Hydra*, it yields to the feebleness of Love, which makes *Chimæra's* pass for Truth, and gives birth to ten *Hydra's* Heads instead of one that is cut.

'Tis not very easy for a Person that is mov'd by such a violent passion as Love, to judge rightly in his own Cause, or discover any Light amidst so much Darkness. *Moses* had an Expedient to extricate all difficulties without a Man or Woman's being Judges themselves. The High-priest gave the Woman accused of Adultery a great Glass of very bitter Water, which is called *Water of Jealousie*, pretending to cure the Husband's Mind by the Effects of this Probation-water, which would rot the Belly of the Guilty, and preserve the Health of the Innocent. It would be troublesome to make the like Experiment now-a-days, and I doubt whether a secret Slip is discoverable by such sort of means.

Yet the Soul, troubled by divers passions, endeavours by all means to disengage it self from its Doubts. Curiosity prompting it to examine all the Circumstances of the Business, it spies and observes narrowly the  
beloved



beloved Object for fear of losing it ; but this extravagant Enquiry augments its Evil, and instead of curing, causes a Mortification and Gangreen. The Pagan Divines inculcate this under the Fable of *Vulcan*, who being provoked with the Lewdness of his Wife, resolved in Revenge to make his Jealousie known in presence of all the Gods, whom he thought favourable and propitious to his Design; but having pitch'd a Net to surprize *Mars* and *Venus* together, he was so far from curing his Passion by so doing, that he encreased it, and was counted infamous among the Gods for having revealed a hidden Crime. Nay, the Gods, were scandalized to that degree, that he was flung down from Heaven, and got a broken Leg by the Bargain. You see what happens to those that are jealous.

Revenge mixes with Jealousie, and to have the satisfaction of letting the World know a Wife's weakness by discovering her Amorous Secret, Men draw the Laughter and Scorn of all the World upon themselves, and a perpetual Stain on their Reputation.

But the Soul not being ignorant, that all that is in the World is subject to Changes, it begins to fear the loss of what makes its Happiness and Satisfaction, and is afraid it may fall to another's share to enjoy it. This Fear we call properly Jealousie, which owns Love for its Father and cannot refuse Fearfulness for its Mother. 'Tis strange, that the Inclinations which cement Friendship in the Commerce of Men should prove the Cause of Hatred in excessive Love.

Jealousie has such Power and Influence upon some Mens Minds, that according to the report of *Tertulian*, some have feared their Wives would be stoln from them at the least Gust of Wind, or if perchance a Mouse should pass by their Chamber Door.

A feeble Mind is no sooner seiz'd with this Fear, but Hatred finds a place also ; but Love being not yet entirely banished, strange Disorders happen by such opposite Passions ; and the Soul's not being destroyed, is to be attributed to the number of its Enemies.



nemies. On one hand, Hatred freezes the Heart, the principal Seat of the Soul, stifles the Spirits, and extinguishes the Natural Heat. On the other hand, Love burns it, and by dilating its small Cavities encreases its Spirits and Heat. Poor Heart ! how dost thou suffer by this monstrous Passion ? Anger, Grief and Perfidiousness are derived from these contrary Passions as also Hope, Dispair, Joy, Sadness, Fury, Rage ; and lastly, a desire to be reveng'd even to the hazard of Life and Reputation. Some have extended their Jealousie beyond this Life, as the King of *Morocco*, who being defeated in War, envy'd Mankind the Enjoyment of his Wife after his Death ; wherefore putting her upon a Crupper behind himself, and spurring his Horse, he fell from the Precipice of a Mountain, as *John of Leon* informs us.

But we need not go far back to Antiquity for Examples of the Effects of Jealousie, there is hardly any more notable than that which hapned the other Day at *Nice* in *Provence* : The Lord *Castel Novo*, aged 67 fell desperately in love with his Daughter-in-law *Perrine de Aarcouete de St. Jean de Moriene*. Her Husband, and his own Wife, being by him deemed Obstacles to his pernicious Designs, were both poysoned by his Lady's Waiting-woman. But Love and Jealousie being exposed to a thousand different Accidents, the Father-in-law found his Death, where he thought to meet with Satisfaction and Pleasure, his Daughter-in-law stabbing him as he was going about his Amorous Diversions.

Nothing being hidden in this World, Vengeance breaks out sooner or latter ; Scandal arises, and a hidden Crime is often punished so as to extend its Misfortunes to an innocent Posterity. Perhaps a jealous Person comes to know himself when the Distemper's form'd, and not quite past cure, yet he meets with Grief and Repentance for his Pains, the Effects of an irregular Love, and the end of Jealousie ; for Jealousie is never without Love : And as desire of Life accompanies all sick People, and Grief never touches the



the Dead ; so Jealousie never abandons those that are in love, but is never met with in the cold and indifferent.

Thus having discover'd the Birth, Cause, Nature, and Progress of Jealousie, it will not be out of the way to examine at present its Differences and Effects.

Daily Experience teaches us, that Reason sometimes masters Passions, and rules them with such Strength when we use them, to obey from our Infancy, that no wonder some Men and Women are not led away by their impetuous Motions. *Joseph* suspected, in all Appearance, the ever blessed Virgin *Mary*, but he knew how to stifle such Thoughts in their Birth, and never suffered himself to be led into an Excess of Jealousie. *Julius Cæsar* commanded his Passions to that Degree, that tho' he had just Causes to be jealous, his great Soul never yielded to this horrible Passion. Nor did *Augustus*, *Lucullus*, *Antoni*, or *Pompeius*. These great Men making no noise, altho' they had reason, were rather bewailed for being virtuous than blamed for being imprudent. They knew well enough, that no Scandal is to be taken at the ill Conduct of Wives ; and had they done it, the very Boys in the Streets would have laughed them to Scorn.

Women, tho' naturally more jealous than Men, as we shall prove in the Sequel, are oftentimes endowed with the same Gift on the like Occasions. *Sarah* had some slight Jealousie at first, that *Abraham* did care for *Hagar* ; but her Reason came immediately to the assistance of her Passion, and having happily subdued it, she consented to his begetting of Children upon the Body of his Handmaid. *Stratonice* did the like, being concern'd for not having any Issue by her Husband *Deiotarus*, and apprehensive of losing him, consented at last to his lying with *Electra*, provided she might adopt and repute the Children for her own.

'Tis a different case with base and rambling Souls, Love and Jealousie making a greater runage upon them,



them, and extending their Empire with all the Passions that accompany them: For when Love is come to such a Point, as not to admit of any more encrease, a Glance disorders, a Converse importunes, a Walk disquiets, a Collation displeases, and a Letter grieves them. They are like those on a Precipice, whose Eyes dazzle, Feet stagger, and Body trembles, they are afraid of falling, tho' they are in a Place of Security. None but Blockheads and wise Men are exempted from the Excess of this Passion. Those that hold the middle Rank, and are the greatest Ingredient of the reasonable World, are of the number of weak or middling Souls. They have a hidden Cancer in their Breast, and a *Noli me tangere* that is nourish'd by stinking Ordures; that is to say, that Jealousie is nourished in such inferiour Minds by hostile Passions, and perpetual Ravings: Thence are deriv'd all Disquiets, Extravagancies, and even Rage and Madness of jealous People, which nevertheless seems to have some kind of Reason, as *Lepidus* seem'd to have, when sickning upon it he bid adieu to the World.

We shall be better convinc'd of what I say, if we examine the Jealousie of Man and Woman a-part, and search which of the two is most jealous.

The Fear of losing what is beloved is stronger in a Woman's Fancy than in a Man's; and tho' Women are naturally timid, yet we see by Experience, that when jealous, they are bold and intrepid to that Degree, as to undertake the Perpetration of a Crime sooner than we, if it comes to that point.

Moreover, a Woman being naturally weaker, and consequently more needful of the Help and Support of a Man, is also in a greater fear of losing him, when she loves him well.

On the other hand, being more constant in Love than we, as we have proved it in the foregoing Chapter, she receives more Impressions by the Motions of Love and Jealousie.



Besides, Lasciviousness being a powerful Motive of this Passion, and they being more troubled therewith than we, are also more jealous. She'll think her Husband has not enough for her, and in this lascivious Thought be afraid that another shares those Pleasures with her, which she desires to her self, and fancies to be her Right.

Furthermore, she is oftner angry, and continues longer so than a Man; at which time Jealousie turning into Fury, renders her fit for the blackest Enterprizes in the World.

Lastly, there is no Savage Beast more cruel than a Woman disorder'd with Jealousie. We need no other Proof than *Medea*, who kill'd her own Children, to be reveng'd on her Husband: Or that of *Laodicea* Wife of *Antiochus*, surnamed *God*, who, according to *St. Jerome*, put *Berenice* and her Child to Death, because *Antiochus* had got it, and afterwards poyson'd herself out of Despair. This inordinate Passion made the *Ecclesiastes* say much to our purpose, *That a jealous Wife is the Grief of her Husband's Heart, and the Complaint of his Family.*

Men proceed almost after the same manner, bating that Lasciviousness has not so great a share in their Jealousie as in Womens. They only fear another may ravish what they fancy belongs to themselves; and in this black Thought load their Soul with the most cruel Passion in the World.

Jealousie lost *Mariana's* Life, *Herod* not being able to abide that her Beauty should be so much regarded. The same Passion oblig'd the Miller to give the great Pox to his pretty Wife, in order to have it communicated to one of the most illustrious Monarchs in Europe, a Lover of *Bele's* Letters. And tho' he could, or rather would not, be reveng'd on his Royal Person, he reveng'd himself on the Body of his Wife, who afterwards infected the King. I cannot pass by what we read of *Octavius*, who having kissed *Pontia Postumia*, was so nearly concern'd at her refusing him Matrimony upon his Request, that his Love turned



into Fury, and never stopt till he had finish'd her Days, in whose Arms he had been so often reviv'd.

In effect such People resemble Stags, which being naturally very fearful, are extreamly jealous of their Hinds. Naturalists also observe, that several Worms gnaw them about the Head. *Francis Tour* had a big one in his Head, according to the History of *Italy*, when he hang'd himself at *Modena*, during the Government of *Francis Guichardini*, because the *Courtizana Calora* touched the Hand of a Gentleman she played at Chess withal.

But tho' some slight Distempers may be overcome by a prudent Regimen, yet a great Number of others are perilous and even fatal, either thro' our own fault or their own Nature, that we cannot vanquish them by Medicines. Thus Reason cures slight Jealousies, but does not easily overcome the strong and desperate ones. I cannot tell whether the violent Distemper of *Procris* might be cured, since she was killed by her own Husband for a wild Beast, or that of *Thebe* and *Lucilla*, the first of which, according to *Cicero*, killed her Husband *Pheræa*, upon a slight surmise; and the other poyson'd her Husband *Antonius verus* because he loved *Fabia*.

Thus it may be allowed for truth, that great Souls know by Strength of Reason how to resist the Motions of Jealousie; they receiving it but at the Gate, if I may speak so, and never suffering it to enter the Lodgings, where it would certainly ruin its Landlord, like an Enemy Soldier. Indeed a prudent Man, according to *Aristotle*, ought to know what Honour is owing to his Parents, Wife, Children and himself, that in rendring what is due to every one of them, he may be reputed just and holy in his Family. 'Tis another thing with mean spirited People; their Reason never succours them, being hurried away by the Violence of Passion, and not having Strength enough to resist its Assaults.

I'll conclude then, that Love is never without Jealousie, and that no body can love without being jealous.



## C H A P. XV.

*Whether the Timid or Fearful Woman loves better than the Bold and Brisk.*

**W**E have proved elsewhere that Women were of a different Constitution from Men, and that being colder and moister, it was reasonable that they were created after another manner, and for other uses. Truly they have a greater Share in Generation and Perpetuation of the Species than Men. And no doubt but for this very Reason they are more Sanguine, or rather do not dissipate so much Blood as we, and are also subject to periodical Evacuations and Terms every Month, which seldom fail in those that are healthy and of fit Age.

As their Temper differs much from ours, so it does no less among themselves; there are Sanguine, Bilious, Phlegmatick and Melancholy, or rather moist and hot, cold and dry Women. These Qualities are seldom single, but accompanied with others that are not incompatible with them. For Example, the Sanguine are hot and moist; the Bilious hot and dry; the Phlegmatick moist and cold; and the Melancholy cold and dry; of all these the Sanguine only serve my Purpose; but it must be such Sanguine ones as participate a little of Choler and Melancholy; whence are derived those different Humours and Inclinations. For a Sanguine Woman, that is to say, the hot and moist, who has some Choler mixed with her Blood, is gay and wanton, and the Sanguine Melancholy, that is to say, the cold and dry is fearful, melancholy and serious. The Blood is the most predominant Liquor in such Women, but more subtil, moveable, and fluid in the brisk than the fearful. The Spirits are clearer and better disposed to move and obey the Soul, because Choler, which according to Physicians, is the hottest, dryest



est and lightest part of the Blood, is mixed in such proportion as not to prejudice Health ; whereas the Blood of the Melancholy one is thicker, more Terrestrial, and less proper for Motion ; the Spirits are also more cloudy, less moveable, and more rebellious to the Orders of the Soul, by reason Melancholy, which is the thickest part of the Blood, is the biggest Ingredient in the Mass.

I do not pretend to speak of such Melancholy ones as are troubled in Mind, and actually mad and foolish, nor of those cold and dry Melancholy ones that must be rouzed and prompted to action. But of such as have a cold and dry Blood, and, according to *Aristotle* and Experience, are wise and witty Persons. Such Constitutions are not so sad and pensive as the Vulgar imagine: To the contrary, they are brisk and gay, by reason of the Blood which predominates in their Veins, but not to that Degree as the Cholerick.

Neither do I pretend to speak of such Sanguine Constitutions as have hardly above seven or eight days in a Month to themselves, but subject to troublesome Evacuations during twenty two Days, as *Madam Du Lign*, who smelt rank at twelve Years of Age. These are good humour'd and quiet ; but in an extream old Age become dull and stupid. My Discourse shall only extend to such as have their Terms four or five Days at a Time, who are simple, but active and brisk, and have as sound Sense in a decrepit Age, as in their most vigorous young Years.

Having premised this Distinction of Constitution, we shall proceed to examine what Signs agree in general, and such as are more particularly proper for these Complexions.

Sanguine, Cholerick and Bilious Women have common Signs which may agree with Sanguine Melancholy. Both are of different Statures (*viz.* tall, middle-sized and small. Both sorts are pretty or  
ugly,



ugly, both have great Veins on their Arms and Hands, and are hairy. Love has stamp't upon both the Character of its Cruelty, their Cheeks are red as Roses, and their Lips as Coral : They are firm and somewhat dry to the Touch, the predominant Heat not suffering their Skin to be loose and moist, nor the Colour of their Complexion fading and disagreeable.

But there are particular Marks that distinguish the Sanguine Cholerick Women from the Sanguine Melancholy. In the first, the Blood is loose and fluid : In the latter thick and viscous. Choler is known in the one by its Effects, that is to say, a very hot and dry Portion of the Blood, and Melancholy shews it self in the other, that is to say, a burned Choler and a thickish Blood, which is much hotter and dryer than the Choler of which 'tis commonly produced. The first feel a Fire that burns, as it were, in Straw ; and the latter perceive another kindle in their Entrails as in green Wood, which tho' it does not give so great a Blast as the other, heats more, so that the Origin of these two different Tempers is only to be ascribed to the Blood.

Moreover they are both in good plight, but the Cholerick having a thinner and more fluid Blood, her Actions are more wanton ; besides, dissipating more Blood than the other, she must consequently be leaner, and her Terms cannot flow above three or four Days at a Time, and that in a small Quantity. The Terms of the Melancholy one run in a great Plenty, viz. seven or eight Days, and her Blood being thicker, less active, and here Life more sedentary, she does not dissipate so much. She sleeps more, is slower in her Proceedings, but of an accomplished plight of Body.

The Cholerick has commonly a little Head, Fair or Chesnut Hair. The Melancholy has a somewhat bigger and handsomer Head, and Brown or Black Hair :



Hair : The Sanguine Cholerick being more prone to dip in the Weakness of her Sex thro' the Strength of her Constitution, put the ancient *Romans* upon painting the *Courtizana's* with a Fair Head of Hair, and the Sage Matrons with Black : Instance *Petronius*, who in his Satyrical History gives Tresses of Light Hair to *Lepida*, *Agrippina* and *Poppea*, the three greatest *Courtizana's* of their time. Moreover, the Sanguine Cholerick has a middle-sized Neck, firm Breasts, far asunder, and as if they were glewed to her Ribs. But the Sanguine Melancholy has hard Breasts very near to one another, to signify her secret and amorous Inclinations. So that these young Women are distinguishable by essential Signs observable in their Bodies, and no less different in the divers Passions of their Souls.

The Sanguine-Cholerick is naturally active, fickle, bold, brisk, restless and inconstant ; she sings, dances, and always wantons, never at quiet, but always toying : Love appears plainly in her Eyes and Countenance, as well as in her Heart. In fine, she is Candour and Sincerity it self. A Man pleases no sooner but she engages to love him. Her flame is violent but not lasting. 'Tis a flash of Straw-fire that quickly relents. The first comer perswades her easily, and makes her change her Mind, so that she has as many Lovers as there are Persons that please her. Her Constitution is the Cause of her Inclinations, the Spirits of her Blood being the Organs employed by the Soul for Action, are in a hurry at the least object that presents. Nothing in her small Head stops them, nor do they stay where reason resides. Which makes her resolve hastily, and judge with too much precipitation. She never regards what is to come, but only looks upon the time present ; which passing in an instant, is accompanied with the least Circumstances. This makes her often repent her designs, and commit so many mistakes in the Commerce of Life.

Yet for all these fickle Inclinations, she has a freer  
Air,



Air, and less Constraint than the other; and for all her outward briskness and freedom, is very modest and reserved as to the point. 'Tis not the gaiety of a sick Person that is a dying, which only betokens the Excrements that cause it. Her Mirth and Briskness evidence the Tranquility of her Mind, the repose of her Soul Wisdom and Virtue, that never joyn but with Innocence and Simplicity. And for all she is easily perswaded, 'tis a difficult matter to catch her.

I own 'tis one of the Misfortunes of this Age not to dare play the wag without being scandalized and censured; as is the still Water was better to drink than the running Stream. Indeed those lovely Persons deserve our Respects. The Simplicity of their Actions charming us, and the sincerity of their Sentiments enchanting us. The Spirit of such a young Woman's Blood inflame her Heart by the swiftness of their Motion, and heat the Brain by their hasty passage. In one word, all her Blood is in a hurry, which is the reason of the fair ones Inconstancy and Briskness.

Thus her Constitution renders her fickle, not vicious, gay, not flashy, simple, and not stupid. If perchance she engages her self to a Man in order to marry, 'tis rather upon some Consideration and Obedience to Friends than her own Inclinations: And being entred into the State of Matrimony, judge whether Love, that is a Child and loves playing, will not encrease her waggish inclination. She'll dally in the very Arms of her Husband, when submitting to the Orders of Nature. Her Body will be as restless as her Soul, yet never led astray by the excessive Pleasures of Matrimony; her Limbs will never become immovable or cold, because her Heart is never never cloy'd by the excessive Satisfaction of amorous Embraces. Her faint Voice, broken Sighs and Languishing Words are to be imputed to Love, that wounds, but never kills her. She being secured from  
being



being too deeply engaged to her Husband by her Natural Fickleness, and when what is done among married People is over she runs no risque of being endangered by Love.

But the Sanguine Melancholy Woman hath quite different Inclinations : Her Soul being more constant and less fickle. She dallies with greater reservedness and dances and sings with more Modesty. Love is perceived in her Eyes and Countenance, but in so strong and assured a manner, as to shew it has seiz'd her Heart, and there establish'd its Throne. Her natural fearfulness prevents her engaging at first view with a Person that pleases. She Considers a pretty while before she Loves ; Love touching her Heart sometime before it enflames it. But the Fire once kindled, she perceives the Heat which grows insensibly. This Fire is ardent, and even violent ; 'tis like Fire in green Wood and thick Billets, that is not soon put out. No Perswasions or strong Reasons can bring such a young Woman off from her Love, when she is once engaged to a Man she esteems. It being an Effect of her Constitution; which renders her constant in her Designs, and resolute in her Enterprizes.

The Blood and Spirits flowing slowly in her Veins, make a great Impression on her Heart and Brain, so that all the Parts of her Body are made equally sensible of it. The Fire that prompts her, sticks in a tenacious Matter, and never forsakes it till it has quite consumed it : For which reason, she consults with Reason, reasons with Prudence, and lastly, surrenders herself with Discretion. She loses her self in what is to come, endeavouring to secure her good Fortune by too-far fetches. Her Prudence renders her unfortunate. She is ingenious at tormenting her self. Hope flatters her, and shews her excessive Pleasure ; that she meets with real Satisfaction by the strength of her Fancy though in reality it is but imaginary. The infinite Circumstances of time to come embarrass her amorous Soul, and for fear of being mistaken she



She feigns Pleasures in all their Extent. Her lively Fancy is heated by the extream desire of Enjoyment. Her Mind, which I have elsewhere named Intelligence, is transported by the Raptures of her Soul, which of all the Spiritual Parts, is lowest and nearest the Sences. Her Ravings in Love are extravagant, even to this point of extasie, so that 'tis in a manner impossible for her to get out, except 'tis by a Miracle. For as the Devil sometimes puts in among the Vapours of the Earth that form a Hurrycane, to have a hand in the Disorder it causes if we believe our Demonographers, so Love mixes with the black stems of burnt Choler, to allure the fair Sex with the hopes of Happiness or some great Pleasure to come.

In fine, such a Woman is so violently hampered with Love, that she would hardly be able to avoid falling into some Disorders odious in the Sex, did not her fearfulness powerfully oppose the Effects of her amorous Passion. Her Natural Timidity being even a sign of the amorous Slavery and Troubles she endures within. Tho' she is reserved, she is not Innocent. The more Dissembling, the less Virtue : The Mask wherewith they are disguised, preventing our discovery of their Imperfections. The cause of such a young Woman's Inclinations is only to be attributed to her hot thickish Blood, her burning and agitated Spirits, whence all such Passions are derived ; her amorous Soul imploying these enflam'd Spirits for the use of its Passions, stirs and rouses them with great force in her Heart ; and the Heart it self being moved and inflamed, agitates the Spirits in its small Cavities, and renders them hotter and more penetrating, that being afterwards darted with more vigour into the Brain, they shake those small Fibres which excite the Fancy. Whence we may infer, that by means of the Fire of the Heart and Vivacity of the Fancy, there is a Multiplication and Concourse of Spirits, which in a manner oppress and overwhelm the Heart and Brain of such a young Person. I grant that



that these Parts may discharge what incommodes them through proper Channels upon some other Parts of the Body, and particularly on the Privy-parts of this young Maiden, where these Spirits making an Impression are not easily overcome, by reason of the Tenacity of the Matter they are made of, which the Soul employs for the execution of the Passion.

When a word happens to drop about Marriage to such a young Woman, she alters strangely, falls raving, sad, pensive, and more fearful than ordinary. Those Disorders are assured Marks of the Ravage Love has made in her Heart. She earnestly desires what she timidly refuses. In fine, Love gets the better of Fearfulness, and obliges her to consent to throw her self into a Man's Arms. Her Natural Timidity will refuse Favours she would be glad one would take that she may excuse her Consent by the force offered to her. In these Circumstances she is quite disabled, Love taking full possession of her Heart, leaves her cold and immoveable as a Statue, for want of Heat Spirits, which are tending to the Secret Parts in order to obey the Laws of Nature: There is no Signs of her being alive but Sighs and Sobs, and her Extasie extends so far as to exclude the Sense of the beginning of those Pleasures that caused it.

'Tis therefore the different Nature of the Blood and Spirit which causes the variety of Complexions in such young Persons: For admitting that the most fearful engender more Spirits and superfluous Humours, because they love Idleness and Repose; we may infer, they also generate more Seed, and consequently are more amorous: For instance, Rabbits, the most fearful, the most lascivious, and the most fertile of Creatures; they have no sooner laid down but they conceive afresh, or may be have conceived. This is so certain, that *Ovid*, that Master in the Art of Love, would bid adieu to Love, were Idleness banish'd; and *Theophrastus* has defined Love by an effect of a lazy Soul. May be the two  
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famous Statuaries of Antiquity, *Carracus* and *Phidias* pointed at such disposition in *Venus* by the posture they gave her ; for one made her sitting, and the other put a Tortoise under her Feet.

The Gay and Brisk differ in this point. They are dryer, and do not breed so many Excrements, neither have they time to be at rest or think of Love ; and when they are in Love, 'tis with much Inconstancy, by reason of the Activity of their Blood, and Multiplicity of Objects that please them. So that I may conclude with a great deal of Truth, that the fearful Women are more amorous and loving than the Bold and Brisk.

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## C H A P. XVI.

*Whether there is more difficulty in gaining a Woman's Good-will than preserving it.*

**I**T seems there was no occasion for God to constrain the two Sexes to love one another. We had sufficient Desires inspired in our Hearts at the Creation to induce us to love. Witness *Adam*, who had no sooner seen *Eve*, but he fell in Love with her ; and I believe Carressing his Wife was the first business of his life : His Flame was as violent in the beginning as the remainder of his Days, and was not extinguished but with his life. *Eve*, for her part, was no less moved, her Flame augmented by her Husband's, and Love that was but a Child then as well as now a days, played the wag with them after the same manner it does with us.

The Precepts therefore made by God for us to love, are upon the account of the Corruption of our Nature. The Inclination implanted in our Breasts from the beginning leading the two Sexes to a mutual

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tual grant of Favour: But Time has produced barbarous and inhuman Persons, who strove to extinguish this Natural Fire and innocent Flames by such unjust proceedings, as caused Laws to be made against them.

Yet for all this, few Persons are so cruel, as to hate rather than love. Most People are of another Humour; and find themselves so indispensibly oblig'd to love, that they would rather cease to live than cease to love. The Woman particularly is of this Complexion, she loving naturally, and esteeming a Man because he is of another Sex; whence some Philosophers have term'd her a sociable Creature.

Woman being made of softer and more polished Matter, as also softer and tenderer Parts, her Heart is sooner led to Compassion than ours, and her Pity extends often so far as to soulage our Languishings at the Cost of her own Life and Reputation. She can hardly see a Man prostrate at her Feet but she must help him up in order to embrace him with repeated Sighs and Tears, which are evident Signs of her Tendernefs. We have elsewhere observed, that she loves with more Constancy than Man, and that it seems Nature has formed her Heart to love, so that no Historians ever mentioned Woman Men-haters, as they have several Men.

Besides, the inordinate Desire of rendring themselves immortal by means of Generation, is a powerful Motive to oblige them to love; and seeing they cannot ingender alone, to seek earnestly for a Companion to copulate withal; that by the Conjunction of their Fires, a Spark may be produced to be kindled one Day in the Heart of the Children they shall ingender. I shall pass by the Fables Antiquity has put upon us by furnishing Examples of extraordinary Productions; publishing, that their Gods and our Men have got Children in their own Likeness without the Commerce of a different Sex.



It seems so nigh Impossibilities, that I design to make a Discourse of it when I shall come to treat of the *Incubus*, in order to disabuse such as believe that any Generation can be brought about without mixing with a different Sex. Woman also being naturally moister, breeds much more Blood and Seed than she is able to get rid of by her self. She is often loaden with this latter Humour, not to speak of the first, to that Degree, that, according to *Galen*, Art and Medicines have been called to Assistance to discharge some, whose Condition did not permit them to be carested by Men, of this importunate Matter. The Seed is the Cause of all their Evil, when retained and corrupted in its Receptacles and Horns, or when passing thro' the jagged opening of the Tube to be dispersed in the Cavity of the Belly. It troubles and disorders the Fancy, ruins Reason, and stopping the Motions of the Blood, contrary to the Orders of Nature, or making of it ferment, renders Women cold, stupid, transported, bold and Maniacs. In fine, the Seed sometimes renders the Body convulsive and trembling; but Nature shews them a sure Remedy for their Evils, and inspires them with an ardent Desire to be amorously joined to Men; which Union they often seek very earnestly without knowing the Cause of their Love.

Without doubt the Passion of Love would be less violent, had not Nature established Pleasures in mutual Caresses, surpassing all others by reason of the Sensibility of the Nerves and secret Parts of Women: And if these same Pleasures were not continued out of amorous Embraces: For when it comes to the point of Love, the Woman has so quick a Fancy, and so obedient to the Orders of Love, that her amorous Parts are often more irritated in the absence than the Presence of a Man. Thus Pleasure being perpetuated in amorous Women, either thro' Strength of Fancy, or real Caresses, there is no



room to doubt but the same Pleasure is a powerful Reason for their Love.

Again, Women being naturally weaker, and, according to *Plato's* Opinion, worthy to be ranked among unreasonable Creatures, aim for the most part at nothing but Sensuality, as the only Scope of their amorous Embraces. Their Action being of it self an animal Action, foment such an Idea in their Minds, as answers the Name it bears. And Pleasure being opposite to Pain, which Nature abhors extreamly, Women only consider Pleasures in their amorous Caresses as the only Remedy of their Evils.

In fine, they have a Civil as well as a Natural Reason to love. They are naturally weak and fearful, and consequently obliged to seek Assistance elsewhere, to defend them against their Enemies and support and maintain them in their Necessities. What is the Submission shewn in an amorous Action and their feeble Stature, but plain Evidences that they stand in need of Man's Help and Assistance; add to this, their fickle Mind, which requires a prudent Management to be rendred useful for any thing. 'Tis a Weather-cock that turns with the least Blast of Wind, and would certainly be carried away by the Tempest, did not the Rod it turns upon retain it.

Let no Body tell me, that some are steddily enough now to govern entire Kingdoms where the Law suffers the Distaff to inherit, and that the *Amazons* in former Days shewed themselves neither weak nor fearful, by undertaking bloody Wars and coming off victoriously. For Experience shews us, not to talk how small a Number such Women amount to, that Queens of great Countries govern for the most Part by the Advice of the Grandees of the Nation; and what Wonders Monsieur *Petit* has lately taken the Pains to tell of the *Amazons*, agree neither with our Climate, manner of living, nor Constitutions:



stitutions : Strength and Courage being the Mens Portion only in our Regions.

So that it may be granted, that Women are more fearful and feeble than we, and more enclined to love; and seeing they draw their Birth and Origin from one of our Ribs, according to Scripture, and that all Things according to the Laws of Nature, return to the Place whence they came, 'tis but reasonable that Women should love Men and join themselves naturally to him, to be restored to the place they formerly occupied.

As for a Man, he makes no Difficulty or Scruple to love a Woman that loves him. Inclinations commonly meet with Returns from our Hands. Men are Flies, that are caught with a little Honey. As for the Women, Complaisance renders her submissive. Only do what she has a Mind to, and you easily gain her. But Assiduity enslaves her, she being of the Nature of Children, that love to play when ever Opportunity serves. In fine, Modesty being, as it were, natural to the Sex, she desires that to be taken which she refuses to grant. Indeed a timorous Man does not in the least agree with a fearful Woman in such a Juncture, for he must attack vigorously, and she defend but weakly.

It's then very easie to love reciprocally, Love being the Earnest of Love; and in the Empire of Love there is no changing of Money. But 'tis very difficult to preserve the Esteem one may have acquired of the fair Sex; for if preserving and keeping up the good Intentions of a young Damself depended on Nature, that always acts regularly, I should be apt to believe it would be as easie to keep as to gain a Woman's good Will; but seeing it depends upon her Capricio's and Fickleness to continue her Favours, we must look to lose them very often, and even sometimes as soon as we have gained them.

The true Reason of this Loss is the Pride and Vanity of Women. They fancy themselves to be



what they are not. They think their Reign is everlasting, and that they shall always continue pretty, agreeable, and Mistresses, as they formerly were: But Man naturally loving his Liberty, cannot submit for any long Space of Time; and Submission encroaching a little upon his Right, he sometimes makes his Escape, withdraws his Visits and Company, and shews his Disgust at what he formerly liked. Thus the fair one being displeased, banishes him as perfidious, inconstant, and unworthy of her Love.

Moreover, a Woman that loves much, is very impatient; she would have her Passion satisfied as soon as she perceives it; and if a Man is exhausted, and has but raised her Appetite, then absents to recruit, all is lost. Then there is a *Poppæa* storming at the absence of *Nero*, or *Agrippina* at *Creperius Gallus*. In fine, this Sex desires close waiting, otherwise they are offended and complain; their only Business being to toy and caress. And if one chances not to be ready to grant all, she domineers, grows restless, and loses the Respect she owes her Lover; who being tired with the Capricio's and Impatience of such a lascivious Woman, forsakes her, and looks out for another that agrees better with his Inclinations.

On the other hand, she is very loving, and by her Constitution led to it. The Humours in her secret Parts being stirred, there arise wandring Clouds of Vapours that prick the Fancy and render her more amorous than ever she was. This Height of Passion puts her beside her self. Cost what it will she will be satisfied. Should a Man chance to make use of her as a Remedy, or else being indisposed thro' Infirmary or old Age, not suffice to furnish Matter for the Pleasure of the fair one, all is lost, and no Excuses allow'd: In this Disgust she endeavours to find out another better able to perform Duty by his fresh coming on; but he will also be obliged



iged to quit the Stage by reason of the Weakness this amorous Woman brings upon him.

Jealousie is at the Heels of such infamous Sensualities : She expects her Man always to be ready, and if he cannot answer her Ends, she fancies he has disbursed elsewhere instead of laying out his Cash with her. Whereupon she storms at her Lover, complains, grows sad, melancholy and insupportable. Her Aim being to confine a Man to her self, and keep him, as it were, in Prison. But he being not able long to endure his Chains and Slavery, escapes, runs away, and seeks for Diversion elsewhere. Upon which her Jealousie encreases, and often changes into Rage and Despair, so that the fair one is more disposed to Revenge than Love. The Object ceases to be amiable ; 'tis an incarnate Devil that tempted her, and at present creates Horrour.

In fine, her Stubborness is without Example ; if she knows your Mind, you may be sure she'll act contrary to what you desire ; and had not her Imperfections been hidden by the wonted Enchantments of Love, one would have been amaz'd at her Contrivances : But her Passion growing too violent to keep any further *Decorum*, we unfold our Eyes, and disrelish our Subjection to such a capricious and troublesome Creature. She is vicious, whatever shews she may make of Verrue, and the Circumstances that accompanies her Actions render her hateful : In fine, were a Man never so amorously disposed, he could not be pleased for any long space of Time with a Woman of so many Imperfections : And seeing most Women come near to this Completion, I hope I may be allowed to conclude, that 'tis more difficult to keep than to gain a Woman's Good-will.



## C H A P. XVII.

*Whether a Handsom Woman pleases better than a Complaisant Woman.*

**A** Whole Age is often required for the production of a Beautiful Person ; because Nature standing in need of so many proportionable parts and different Conditions in those that ingender, 'tis very difficult for it to succeed. The Parents Soul is not always in convenient dispositions, nor the matter whereof Men are made, flexible : No wonder then there are so few Beautiful Persons in the World.

Beauty does not only consist in a just proportion of all the parts of the Body ; but also in Health, Youth, and a good Case ; which renders the Skin smooth and white, and some parts of the Body Vermilion, as red Coral. Besides, Gracefulness is so essential to Beauty in management of the motions of the Body, and particularly the Face and Eyes, Interpreters of the Soul, that Gracefulness alone often makes up the greatest part of Beauty, and engages us to love. But Beauty is not perfect, except the Soul has its agreements, and a Beautiful Person is Mistress of her Passions.

Cardinal *Cajetanus*, and the Philosopher *Socrates*, the ugliest Men in the World, had so embellished their Souls by the moderation of their Passions, that they made themselves belov'd of such as would have had an Aversion for them, had they only view'd them with the Eyes of the Body.

Perfect Beauty of Body and Soul is derived from the Divinity, and is perswasive without uttering a word. It draws our Eyes upon it, and masters our will by a secret Tyranny. Beauty consists in the proportion



proportion of all the parts of the Body, as we have said in the Eleventh Chapter of this Book ; but it appears chiefly in the Face and Eyes, where the Soul represents it self, and Beauty has establish'd its Throne : Hence Painters only draw the Face, because that alone is the abridgment of the whole Man, and we know the difference of People by distinguishing Features.

Excessive Pleasures, and repeated Satisfaction and Contentment, rather tarnish and efface Beauty than preserve it. A fine Flower withers and suffers in its Lustre near the Fire ; whereas freshness of Water is only able to preserve its Beauty for some length of time ; and a fine Woman dries up by degrees by the Fire of Lust and Concupiscence ; whereas Temperance keeps her a long time in the same State and Condition.

Beauty has been in great Credit ever since the beginning of the World. Whatever Vigour and Constancy we may pretend to, we waver and submit at the approach of a Beautiful Person ; nay, we are forced to love Beauty in our own Sex ; no wonder then if we are hurried into its Interest, when in a Sex different from our own.

Neither do I admire that we are naturally bent to love Beauty, seeing that, according to the Poets, the Gods, who never fought among themselves for any thing whatsoever, had most cruel Wars upon the account of Beauteous *Hellen*. The Goddesses also disagreed about this matter, and would never have yielded the right they pretended to have, had not *Paris* decided the Question, and pronounced in favour of *Venus*, as being the most beautiful and most agreeable of the three amorous Goddesses.

I do not here pretend to speak of a deceitful and disguised Beauty. Art does not agree with a pretty Face, and Agreements granted by Nature tarnish and suffer by paint in their most beauteous and valuable Branches.

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That which appears with the greatest Lustre and Splendor is not most beautiful and best. The Bees, that furnish us with such an agreeable Liquor, do not appear so pretty as *Spanish* Flies, which under their *Faux-brillant* conceal mortal Poyson that frets our Entrails when we happen to use it. Whence 'tis not a painted and seeming Beauty that reaches our desires, but a simple and natural one communicated from the Soul to the Body, and irresistibly charming when closely view'd.

Having examined the Nature and Effects of Beauty, we shall now come to Complaisance, and afterwards determine our selves to love a Beautiful or Complaisant Woman.

Complaisance is so necessary in the Commerce of Life, that were it banished, Conversations would become Disputes and Quarrels, instead of that sweetness and delight Nature has presented us withal. There would be nothing but Flattery and Dissimulation among us, and, were it not for the Art to please, the Society of Men would be in a Confusion. Complaisance is a Civil Charity, that praises without Flattery, corrects without Offence, cures without Hurt, and takes away the Bitterness of Medicines without destroying their Virtue : It encourages the Timorous, teaches the Ignorant, helps out the Scrupulous, and fortifies the Weak Judgment, and Discretion never forsakes it. 'Tis sage in Enterprizes, advised in Words, prudent in Designs, frank in Actions, equal even in Thoughts. In fine, 'tis a secret Virtue that charms all, great and little Souls. I may compare it with the Loadstone that attracts Iron, whatever resistance it makes, and say, that Complaisance manages the most lumpish Mines at Pleasure. 'Tis neither blind nor dumb (as some say) it having Eyes to observe Vertue and Vice, and a Tongue to find fault without Rigour, and praise without Flattery. 'Tis a natural Sweetness that agrees well with both Sexes, especially with the fair one,



one. It renders them Amorous without a Crime, Liberal without Prodigality, and Complaisant without Diffimulation. So that none but great Souls can be complaisant at this rate: For which reason I shall put it in the Scales with Beauty, in order to know which of the two charms and enchants us most.

I shall not at present say any thing of a base Complaisance. 'Tis an Art to deceive agreeable, charming, and at the same time poisoning the whole World. 'Tis an agreeable Murderer, that pleases and kills us. 'Tis fallen to the share of narrow Souls and the Vulgar: Instance *Ahab*, mentioned in Scripture, who loved none but flattering and Complaisant Prophets, and was at the long-run deceived by them. Experience shews us, that these false Complaisants flatter to destroy us, and resemble those that tickle the Hogs on their Back, to fling them down the easier and kill them. This deceitful Complaisance wages War with Vertue, flanders with slanderers, and palliates Vice with the Impious and Debauched. It calls Rashness Courage, Avarice Oeconomy, Impudence good Humour, Eloquence Babbling, Modesty Stupidity, and Frankness Innocence. *Sardanapalus* was prompted by this base Complaisance to put on Womans Cloaths, to converse with them, and *Hercules* to quit his Club to handle the Distaff upon the perswasion of *Omphale*. And this Weakness was doubtless the Cause of an Edict made by *Heliogabalus* against base Parasites, ordering them to be fastned to a Wheel with one spoke in the Water, and thus to turn; thereby to shew the Inconstancy and Effeminacy of their past Life.

Had *Agrippina* met with such Treatment upon the score of her infamous Complaisance for *Bassianus*, she had suffered a Punishment proportionable to her Crime. The Water might perhaps have extinguished her Lust, which was otherways asswaged



ged in the Careſſes of her own Son. Such ſmuttery Complaiſance is very well compared to weak Reeds, that bend to every Wind, and grow in the Mire; for it nurſes Vices, as Concupiſcence is the Mother of Malice, whence they ſpring. Wiſe Men ſcorn its Legerdemain Tricks, and diſdain its Craft, Unevenneſs, and Treachery. This fatal Complaiſance tempted our firſt Mother to Sin, and led *Adam* into ſuch Diſorders as have extended their diſmal Effects to this very Day.

I ſhall paſs by this fooliſh Complaiſance at preſent, and that rough and fading Beauty commonly met with among Women that are not well educated, who want both Gracefulneſs and beautiful Qualities of the Soul, which are the very Eſſence of the Beauty we ſpeak of.

The Buſineſs being thus ſtated; I ſuppoſe 'tis eaſie to determine the Queſtion propoſed, (*viz.*) whether the beautiful Woman charms us more than the complaiſant: Experience ſhews, that the Beauty of Women excites us to love them, but when this Beauty is accompliſhed by that mixture of Gracefulneſs, and good Qualities of the Soul mentioned above, no Charms or Enchantments work upon us with greater violence. A good ſize, moderate plight of Body, fine Face, with other parts of the Body well proportioned, force our Will, and when a pleaſing *Jeneſcaiquoi-neſs* accompanies their Actions and Carriage, and is an Ingredient in Beauty, when they have a full ſway over their Paſſions, are vertuous, prudent, diſcreet, conſtant, faithful, and complaiſant; in one Word, if they be wiſe, we are not only obliged to love in Reaſon, but by that ſecret Bent implanted by Nature. I own there are not more violent Filtres or ſtronger Enchantments than this perfect Beauty. Inſtance the pretty *Theſſalian* Laſs who paſt for a Witch in the Province where ſhe lived, but was not counted ſo by *Olympias*, tho' ſhe had bewitched her Husband King *Philip*: The Queen knowing ve-  
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ry well that her Beauty, Comeliness, Sweetness and Complaisance were the only Filters she employed to charm Men, and by those means had also enchanted her Husband. Tho' such Women have but indifferent Qualities, they easily gain and force us to love them. Managing our Inclinations, they make us lean to what side they please, take possession of our Hearts by a secret, tho' lovely, Tyranny, and seduce our Reason, maugre what resistance and opposition we can make. 'Tis a preternatural force we are not able to withstand; we are even vanquished in our flight, and captivated in our absence. My God! what force is it that carries us away with so much Violence, and puts our amorous Parts in Motion, without our being able to prevent it? I say, that tho' our secret Parts are impotent, they do obey Beauty, which smiting the Fancy, sets the Heart on Fire, enflames the Privy-Parts, and by the Plenty of Spirits sent thither, qualifies them for Generation. *Lucilia* wanted those Charms, otherways she would have had no occasion to give her Husband *Lucretius* a Draught to make him love her; but instead of procuring his Love, he ran mad after drinking it, and murder'd himself with his own Hands. *Cassonia*, Wife of the Emperor *Caligula*, wanted this enchanting Beauty, she also giving her Husband a Potion, which instead of exciting him to love, rendred him furious and raving. All Love-Draughts are Enemies to our Constitution, and quite opposite to the Principles of Life, as we have elsewhere observed; whereas the Remedies we mentioned are natural, and no ways prejudicial to the principal Parts we are composed of.

Complaisance does not work upon us as a perfect Beauty: Its Charms are slower, and do not hurry us away with so much Swiftmess and Precipitation. Tho' 'tis accompanied with a tolerable Beauty of Body, and a *Fenescaiquoiness* inseparable from the Womens Carriage, and makes them act after a pleasing



sing manner ; yet its Force is not so violent as that which proceeds from Beauty. There is some time required to love a complaisant Women ; her Actions must be observed, her Carriage regarded, her Humour considered ; and if it has any Affinity with our own, we are easily brought to love what resembles us, and admire in her what is in our selves. 'Tis otherways with the Beauty described above, which seizes our Reason presently, makes our Will comply, and attracts us with violence. Our Blood is presently moved at it, our Spirits agitated, and our secret Parts, tho' old and feeble, are animated to that degree, that they are able to execute the Orders prescribed by Nature.

But as the beautiful and complaisant have each particular Qualities and Charms, the first dazzling us at the first view, and the other enchanting us after some Conversation, Opinions are divided about the choice one ought to make. Those that only choose by the Eyes of the Body will assuredly be for the beautiful one, but those that are guided by the Eyes of the Soul, will prefer the complaisant one to the beautiful ; for Beauty being a transitory Quality, cannot always please ; whereas Complaisance being permanent, and augmenting daily as it grows older, wise and sedate Persons esteem the complaisant more than the beautiful, provided she has some sort of Beauty. But if the beautiful is accompanied with Complaisance, as we have portraited her, no doubt but she is preferable to one that is complaisant, and stands in need of what is commonly inseparably from Beauty.











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C H A P. I.

*The Inconveniences caused by the Pleasures of  
Matrimony.*

**T**IS believed, that the greatest Misfortunes that happen to Men, proceed most commonly from Excess in Love or Wine: And to speak here of the first only, we must own that it has such Charms as the wisest are hardly able to withstand.

This Passion keeps no Measures, and when it happens to keep any, it loses the Appellation of Love. Nothing resists its Violence, every Thing obeys it within and without us, it having as many Slaves as there are Men. 'Tis not enough to lye one Night or Two with a Woman, and enjoy the Pleasures, it goes to Months and Years; as if this Passion was to be noways asswaged but by itself. The same Thing over again, never displeased; the nicest are never disgusted in these Adventures; and if such a Thing happens, Love has Art enough to cure these small Discontents.

*Epicure*, who was counted a great Voluptuary, would never cates Women, or approve of the Pleasures

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tures of Love ; maintaining, that Womens Embraces are the chief Enemies to our Health ; that in careſſing all our Principal Parts ſuffer, and the Soul itſelf ſhares in the diſmal Conſequences. Indeed, this Paſſion debauches our Mind, ſinks our Courage, and hinders the Elevation of our Soul : Inſtance *Solomon*, whom Antiquity has ſurnamed the *Wiſe*, who was in a manner infatuated by the great Variety of Women he made uſe of : Witneſs beſides, the *Sardians*, who loſing their Strength with Servant-maids of the *Smyrnians*, were ſhamefully beaten and vanquiſhed by their Enemies.

If we would take Time to conſider the Sufferings of both Sexes when they love deſperately, we might ſoon perceive how dangerous 'tis to ſwallow the Baits of exceſſive Love.

When a Man gives himſelf up to Luſt, he loſes his Plumpneſs and good Air, his Head grows bald, his Eyes tarniſhed and livid, and that Fire which formerly was perceived, is then vaniſhed ; he can hardly ſee what is near, but muſt have recourſe to the Industry of Men to fortifie his Sight ; yet he is of ſuch a Humour, as rather to loſe it than to be ſtinted in his Pleaſures, as was formerly *Theatyme*, according to *St. Jerome*.

The Pleaſures of Love fascinate and blind us, which made the Poets feign it without Eyes ; for in the Diversions it procures us, the Spirits are ſo diſſipated, that 'tis impoſſible there ſhould remain enough to ſupply other Parts.

The Brain, which is the principal Organ of all Faculties of the Soul, cools and dries by the loſs of Humours we ſuſtain in Careſſes of Women ; beſides, 'tis weakned, waſted and conſumed, inſomuch that this Part has been diminished to that Degree in ſome laſcivious Men, according to *Galen*, that it has not been bigger than one's Fiſt. What Probability is there then, that Brains ſo diſpoſed ſhould contribute to the Health



Health of the Body, and furnish Matter for producing of all the Functions of the Soul?

In fine, the Eyes grow sad and hollow through the Scarcity of the Spirits, the Cheeks thin, the Forehead withered and callous, the Hearing becomes hard, the Breath stinking. In short, we are but too sensible of the Effects of an inordinate Love.

If the Head languishes, the Breast suffers no less; and as the radical Moisture and natural Heat chiefly reside in this Part, so it puts us so much the sooner in mind of the Disorders caused by an indiscreet Passion. Men grow Phtisical and dried up by too frequent Caresses; and some Women if they give suck after having had many Children, are subject to the same Distempers. The Moisture of the Heart being consumed by a Foreign Fire, and a Heetick Fever lurking under this same Heat, shews the Cause it proceeds from. There is a Difficulty in Breathing, and troublesome Drought; they are restless, perpetually coughing without spitting any Thing up; and when they spit 'tis like Blood. As sick as they are, they are void of Pain, and make but slight Complaints. Oh! How deceiving is any Ill caused by Love, even at such times as it is most formidable and dreadful.

But it leaves the saddest Impressions in the Genitals; the Neighbouring Parts being more sensible thereof than the other, and suffer for having contributed to the Excess of our Pleasures. The Inconveniences of our Secret-parts being too many in Number, do not give me leave to name them severally in this Place. It suffices we have spoken of them elsewhere, so we shall only add, that Pain and Repentance are inseparable Companions of often repeated Carasses; and we learn by loving too much not to love at all: Whence the Tomb of *Venus*, if we believe some certain People, is even to this Day cover'd with cold Herbs that resist the Fruitfulness of Men.



If 'twas only some transitory Pain, or slight Repentance, that were the only Effects of irregular Kissing, one might despise its Assaults; but besides Sterility, the drying up of the Kidneys, Looseness, and Diabetis, one is often afflicted with that infamous Distemper that is hardly vanquished either by Sweat or Salivation. It so radicating in the Marrow of the Bones of Famous Debauchees, that Love ought to be a God, and work Miracles to pluck it out by the Roots.

The Function of the Stomach is suspended, and Heat dissipated, by the Loss of Spirits and Excess of Sensuality, producing nothing but Crudities instead of Chyle. Hence are derived so many Catarrhs, Defluxions, Gout, and Nocturnal Pains, which attend such as, during all their Life-time, have been Devotees of *Venus*. Weakness is observed in all their Joints; and instead of a sweet and gluing Humour, which for the most part facilitates the Motion of all our Parts, there is nothing but a chalky Substance found, a true Emblem of the Impostures of Love.

Indeed those Excesses are great Enemies to our Rest, and alter our Health by Qualities contrary to Nature.

The greater the Pleasure is, the more pernicious is the Excess thereof, so that there must be a Medium used to avoid all Dissatisfaction. Sensuality is Poison, and must be corrected to take off its destructive Quality. It's as Antimony or Quick-silver, which must be prepared before it can do us any Good.

Excessive Eating stifles the Heat of the Stomach, violent Exercise impairs our Strength, and the most innocent Pleasures of Love become Torments when immoderate.

Whilst Men lived upon Acorns, and drunk nothing but Water, he was not troubled with superfluous Humours, but utterly ignorant of Feavers and Fluxions. Abstinency was the Remedy of such Distempers as might sometimes afflict him. But since he has crossed the Seas to go to the *Indies*, and traversed a great many



many Kingdoms to find out *China* ; since he has not been satisfied with the common Food that Nature out of Motherly Care furnishes, but has garnished his Table with Trufs, Mushrooms, Oyfters, and other Things, that rather serve to irritate the Appetite, than to maintain Life ; since he has taken upon him to stuff his Stomach with Pyes, Tarts, Ragoufts, and Sweetmeats ; since he has not been contented with natural Wine, but mixed an infinite deal of Drugs to render it either finer or more delicious ; since Ice has taken the upper-hand of cool Cellars ; in fine, since his growing Voluptuous, he is subject to Stone, Cholic, Pain in the Stomach, and other Distempers that happen unto him every Day.

Whilst Man only follow'd the Motions of Nature ; whilst he never carested his Wife, but after having been several times excited thereunto by the Stings of Concupiscence, and whilst his Reason mastered his Passion, he was strong and robust, and never obnoxious to those fatal Consequences of secret and criminal Distempers. But since he has taken Pride in having many Wives, passed the Boundaries of Nature, raised his Lust by Medicines that provoke the sensual Appetite : In one Word, since his being Luxurious, he is afflicted with Weakness of the Nerves, Gout, Stupidity, and abundance of other Evils that overwhelm him.

But there would be some Comfort in the Evils the Body endures after frequent Embraces, if the Faculties of the Soul, and its most necessary Functions, did not suffer. But the Languishings of the Soul are far more considerable than those of the Body. When the Soul is sick, the Oeconomy of the Body is almost destroyed, the Memory lost, the Fancy strays and diminishes. We want Prudence and Conduct in the most craving Occasions of Life ; and if some small Portion of Understanding is left, 'tis only to distinguish that we lose it by degrees. That is one of the most powerful Reasons that induced the *Latin Church*



not to suffer Priests to Marry ; and St. *Paul*, who every where prefers Continence to Matrimony, knew very well the Mischiefs Love causes, being never moderate in its Action or Consequences. For what Passions are not in its Train ? And not to speak of Jealousie, which is a common Consequence thereof, what Sufferances does it not inflict upon those that abandon themselves to it, even to that Degree that some have died thereof, as *Lepidus* ? Health, Virtue, Merit and Reputation, are made use of as a Pretext for its Establishment ; and when it is in Possession of the Heart, it changes Love into Rage, Respect into Abhorrency, and Tranquility into Mistrust. Then a Man renders the Remedy worse than the Disease, and instead of curing himself by Silence, as did formerly *Pompey* and *Cæsar*, the Two most Famous Cuckolds of their Age, he discovers and proclaims to Posterity his Domestick Misfortunes.

I may therefore say without Exaggeration, that inordinate Love is the most pernicious Plague that can ever afflict Men. It flings us into Evils that are absolutely incurable, and Feebleness, the immediate Consequence thereof, makes the Cure difficult. It brings old Age upon Wings, and throws us insensibly into all Infirmities. For in bringing upon us excessive Cold and Driness, Qualities opposite to the Principles of Life, it hastens our End, which we did not expect to be so near at Hand.

Nay, some have lost their Lives in a Moment. 'Twas *Pindar*'s Destiny to nourish himself by the Excess of Love, which is a great Subject of his *Elogiums*. And *Tertullian* gives us to understand, that the Philosopher *Speucippus* had not Time to Mourn and Repent before his Death, as is usual after having been diverted with a Woman. And in our Days the Cardinal of *Sancta Cecilia* died for loving too much.

Thus Extreams hurt us : Too much Noise deafens us, too much Light blinds us, too much Distance or Proximity



Proximity prevents our seeing, too much Pleasure clogs us. Excess doth us Harm, we do not feel but suffer.

This made *John Darat*, who married a young Woman of Twenty-two, say, very agreeably, *That he'd rather die by a clean and well-polish'd Sword, than by a piece of rusty Iron.*

This Evening *Venus* is the Forerunner of Night, and the Misfortunes of our Life. If she can brag of having brought us into the World, we may justly complain that she has a Hand in sending us out of it: So that some People have built her Temples, and worshipped her under the Title of those Two Properties.

Love requires none but stout and robust Men for its Actions. Such as are naturally infirm, and such as are recovering of a Distemper, are not in a Capacity of obeying its Orders. They stand in great Need of natural Heat, without going to dissipate it with Women, as did one formerly mention'd by *Galen*, who, not being perfectly cured of a violent Distemper, died the same Night he took some Turns with his Wife. And *Alexander Benoit* observes, that the Senator *Viturio* being decrepit, was no sooner transported by the Pleasures of Love but he gave up the Ghost.

There is no Creature that is more exhausted in amorous Pleasures than Man: One Evacuation alone will cause as much Weakness, if we believe *Avicenna* and Experience itself, as Forty times the Quantity of Blood drawn from him. And without doubt for some such Reason *Democritus* blamed all Divertisements taken with Women, being desirous to preserve his natural Strength; that he never seemed to be of a Humour to lose it in their Caresses. The Wrestlers also did not Marry, in order to grow Stronger and more Valiant in the *Olympick Games*.



Indeed Abstinence from Women in some Measure is one of the Three Things that contribute most to the Strength and Happiness of our Lives ; for if we go from Table with a good Stomach, if we do not shun Work and squander our Seed, I am persuaded that our Health will be perfect, and exempted from those Evils that, for the most part, incommode it.

Yet the Embraces of a Woman are neither Criminal, nor Dangerous, nor the Action immodest. Excess only, which we are often guilty of, is forbidden, it being able to produce all the Inconveniences above recited.

## C H A P. II.

### *Of the Advantages procured by the Pleasures of Matrimony.*

**I**F Moderation is of Use in any Thing, it ought, without doubt, to be so in the Embraces of Women. This Virtue being necessary for the Preservation of our Health, or Recovery of it when lost : So that if we stray never so little from its Maxims, we shall Infallibly plunge ourselves into the Inconveniences mentioned in the preceding Chapter.

Were there no Excess in the Passion of Love, and no Body hurt by it, there would not be occasion for any Remedy : But 'tis just, as also useful, to discover our Weakness and Corruption, to find a Remedy ; and 'tis equally unjust not to make use of it, after having found it. For this Reason may be 'tis, according to the Testimony of *Leonardus Coqueus*, that the Church permits now-a-days, as also in *St. Austin's* Time,



Time, *Courtizanas*, from whom our Distempers and the Remedy proceeded.

Although Love is the strongest of Passions, and there is no body but what lives under its Empire, and is subject to its Laws, yet I am perswaded that we may in some Measure resist its Violence, and avoid the precise Execution of its Orders. *Zeno* may serve for a proof of what I say, who never kissed a Woman but once during all his Life, and was over and above in Civility then obliged to do it.

Indeed our Health would be more perfect if we used the Pleasures of Love with Prudence. There ought to be a certain Gravity in the heat of our Pleasures in order to become Fathers, which is not when we only aim at Satisfaction.

Impatience and Grief that disturb our Quiet would not be so frequent. We might live without Disquiet, and Pain would not so often take Place of Tranquility. We might divert ourselves without smarting for it, whatever our Constitution might be. We should neither languish nor tire after having caressed a Woman, and our Health would be better confirmed, having discharged what was superfluous in us. The natural Heat being never more firm than when no Impurities embarrass its Actions, and disturb its Effects. The same Thing may be profitable and prejudicial, according to the Use that is made thereof. Abstinence often cured the Infirmities of *Charlemagne*, and this was almost the only Remedy against all his Distempers as long as he lived, and the same Abstinence at last put him in his Grave. The Cold Bath that comforted *Augustus*, killed *Marcellus* a little while after. And Love, that causes so many Disorders when we abuse it, procures a great deal of Comfort when Reason and Necessity governs our Proceedings.

There is nothing in the World more refreshing to those that are Bilious than the Caresses of Women; and what Heat they find in the Action is but Transitory,



tory, and seldom out-lives the Diversion. All Constitutions find Benefit by it, this Action warming the Phlegmatick gently, and exciting the Sanguine. The Melancholy become Gay, and by this Means drive away their Sadness and Timidity, their best Appetite and Debauched Stomach is restored. This gave the Name of *Anticyra* to the *Courtizana Hoca*, because she distributed an assured Remedy against the Black Humour. Indeed, the Pleasures we take with Women cure our Melancholy sooner, and have better Effect than all the Hellebores of Physicians. The very Thought of Love enlivening and strengthening us, by augmenting our Heat, and dispersing the black and thick Splenetick Humour.

The Man that *Galen* speaks of, who was so touched with the Death of his Wife, that he resolved never to have another, finding himself troubled with Indispositions of the Stomach, and a Sadness without any Cause or Reason he could think on, was at last obliged to break his Vow, and join amorously with another, in whose Arms he quickly recovers his Health. Although Conjugal Copulation is termed by some a *slight Epilepsy*, yet it Cures this great Distemper; and several others that cease upon the first Pleasures we take with Women, and upon the first Evacuation of Blood that Women suffer in their Privy-parts.

The fiercest Animals are tamed at the Approach of one of their Females. The Tiger is no longer a Tiger when with its Mates. Let a Man be never so Passionate, he becomes Tractable and Modest near a Woman; and some furious Maidens and Widows are not appeased but by the Embraces of a Man.

All great Humidities of the Brain, and fatal Dejections, that often cause incurable Distempers in the Throat and Thorax, are for the most Part only prevented by the moderate Pleasures taken with Women. The insufferable Heaviness of the Body, and unaccountable Weariness we are subject to, when leading



an Idle Life, and making good Chear, are only cured by this Medicine. The Wrestlers found out this Expedient formerly to refresh themselves, and were more Brisk and Stronger after having diverted themselves with Women.

This Amorous Exercise obliterates all troublesome Dreams; we sleep with Tranquility after it. And as an inordinate Love causes Blindness, by dissipating our Spirits, so Moderation renders our Eyes clearer, in voiding the Humidities that disturb our Sight.

The Voice, as wavering, and broken, as it seemed before, becomes stronger and firmer; the Heat of the Heart increases without being troublesome, and the Strength of our Entrails shews itself by the Vigour of their Actions. The Stomach generates no more Winds or Crudities, no further Murmuring is heard in the Intestines; and the Kidneys, that were rendred heavy by the Weight of the Seed, are comforted by the Discharge of this Matter.

In fine, 'tis a Sovereign Remedy against the Green-sickness; and a Young Woman, who formerly frightened People by her Yellow Looks, will soon be restored to the White and Red Complexion, which is a sure Sign of perfect Health. After the first Amorous Combats, she'll perceive her Blood come from herself, as a Proof of the Victory of Love, Peace and Plenty, which will soon follow; for after a good Complexion Fruitfulness will heap Joy upon this Person, who almost despaired both of the one and the other.

A Young Widow that has been troubled with Suffocations, to a Degree of being threatned with a sudden Dissolution, is no more subject to these Inconveniences after being Married again. In fine, the Morning-Venus Presages nothing but the Beauty of the Day, and the Pleasures of Life: 'Tis that, which being well regulated, makes us become Fathers of several Children, and restores our Plight, which we before lost by loving too much.



A Young Man that is turned Pale, whose Eyes are sunk and hollow, Lips wan, Voice unsteady, and interrupted with Sighs, who neither eats nor drinks, and is ready to expire through the Excess of his Passion, has no sooner obtain'd Possession of his beloved Object, but he recovers his Forces by degrees, his former good Case returns, his Health is for the future more firm and stable. Never could *Antiochus* have recover'd his if *Seleucus* had not permitted him to enjoy *Stratonice*; nor would *Justa*, Wife of the Consul *Boetius*, have recovered her Languishing, if *Py-lades*, the Comedian, had not had Pity and Compassion of her.

I would not imitate the Physician *Apollonides*, that mistook the Distemper of *Amitis*, Wife to *Megibizis*, and Daughter of *Xerxes*, so grossly; for the Doctor counting her Heetick Fever might be one of those Distempers that are curable by Love, advised her to the Embraces of a Man; but *Amitis* some Time after not finding any Relief by this Sort of Physick, complained to her Mother of it, and she told it *Xerxes*. The King was so concerned thereat, that he condemned the Doctor to be interred Alive, which was executed in the same Instant.

Gout, according to Physicians, for the most part engendered by the caressing of Women, is also sometimes cured thereby; and there have been some Gouty Persons that have received Comfort when they have used it with Moderation. In effect, there is no surer or safer Means to preserve Health, and avoid a sudden Death, than now and then to take a Frisk with a Woman. The Poet *Lucretius* would never have killed himself if he had enjoyed the Fair One he Sigh'd for; and that Maiden of Thirty Years *Riolanus* dissected would not have lost her Life if she had married; for the Seed would not have suffocated her Natural Heat, and her Left Testicle would not have grown as big as a Fist by the Plenty and Retention of that Matter. The Maiden dissected by



by Mr. *Le Duc*, not long ago in the Hospital-General of the Salt-petre Works at *Paris*, could not have died of Madness of the Womb, if her Left Testicle had not been as big as a Fist by the Retention of a thick Seed.

Whereas irregular Love makes us stupid, Love that is prudently managed causes Health, inspires Courage, and renders us Agreeable. A Clown that is naturally thick-skull'd appears quite another Man when he loves, and is, may be, in a Capacity to dispute with another that is abundantly more Witty of Beauty, Wit, and the Movements of his Passions.

It is true then that the Embraces of Women cannot do us any Harm, provided we take *Hyppocrates's* Advice (who will not suffer us to kiss but in the Spring, which is the most proper Season for this Exercise,) and not follow it to Excess. Those Lawful Sensualities load us with all Sorts of good Things, rendering our Soul satisfied, and increasing the Strength of our Body, insomuch, that if even we should have taken Poison that might begin to destroy the Vigour of our Heart, Copulation, if we believe Naturalists, would be a sufficient Remedy to keep off the Malignity.

When the only Drift is to get Children, when the Dictates of Nature are followed, and Men stirred up by the Ticklings of the Seed, as we are by the Irritation of other Excrements, we never run the Risk of our Health in these Diversions, which *Euripides*, quoted elsewhere, has very well expressed in another Tongue.

And to speak really what I think on this Subject, an Old Man of Seventy will be in a Condition to caress a Young Woman, and get Children, if he has not taken too much Liberty with the Ladies during his Youth. That is what the Oracle would say to the *Spartans* when it commanded them to erect a Statue in the Honour of *Venus*, with these Words written in other Characters, *Venus that has an Eye upon Old Age*; giving us thereby to know that she is no Enemy to our Health, if we follow her Counsels with Prudence.



## C H A P. III.

*Whether there be any true Signs of Teeming.*

**T**Hough there are some Customs received amongst Men that are ridiculous, yet we ought not to imagine they have been established without a Reason; they having been favoured by Time, and maintain'd by Use, the Master and Tyrant of all the Actions of Men. These Customs have encreas'd themselves as small Brooks, which running towards the Sea, become great Rivers.

The Exercise Married People perform the Wedding-night appears extravagant to several Persons, that always blame what doth not please them. They cannot be persuaded but 'tis unreasonable to suffer the Use of this Ancient Custom. But if one reflects a little upon the Effects which the Movements of the New-married produce, may be one would find that Nuptial Dances have been invented for the Perpetuation of the Species; for 'tis neither the Vice of the Age, Depravation of Manners, Craft of Love, or Inordinate Sensualities, that are the Cause of this Ceremony, but Reason itself, that has instituted the Dancing of New-married People, to the End that by this Agitation the Body might be more free, open, and proper for Generation.

Naturalists makes us observe, that if we'll have a Horse of any Value, we ought to tire the Mare before she is covered, and that from such a Conjunction rather than any other she'll bring forth a Mettlesome Colt that will in Time fit the War.

In the same Manner Women having tired themselves before they join amorously with their Husbands, get rid of a deal of Excrements and the Heat they have acquired in Dancing serves for desiccating the Privy Parts, which are for the most Part very moist, and



consequently not well disposed for Generation ; for the too much Humidity of those Parts is one of the Principal Reasons of Barrenness in Women.

After these Dispositions we ought to observe other Circumstances both in Husband and Wife which may lead us to Conjectures for the attaining of what Knowledge we may have for a Woman's Breeding. For if the Husband is neither too Young nor too Old, is of a strong Constitution, his more Noble Parts Healthy ; if he is neither Fat nor Lean, and has well dispos'd and proportioned Genitals ; if on the other Hand the Woman has the same Dispositions, is in the Flower of her Age, and enjoys a perfect Health ; if neither too big nor too diminutive, and that her Terms are accustomed to come according to the Laws of Nature ; I no ways doubt but the least Signs of Teeming may be persuasive after such Dispositions on one side and the other.

But because such Conjectures are no evident Signs of Teeming, 'tis reasonable we should find others to know it with more Certainty. We know that 'tis accomplished in Nine Months, wherefore we shall first examine what Signs may serve for Conjectures to discover it in the First Months, and afterwards those that confirm the Certainty thereof in the last.

There is room to believe that a Woman has conceived when she continues dry after having diverted herself with a Man, and when with this a Man retires without being very moist. At the same Time the Woman feels some small Shivering, such as those that happen to us after Meals ; she faints and swoons at the Instant the Man's Seed is darted towards the Bottom of the Womb, and received in one of its Horns, to join with the Woman's, and cause Conception.

The *Matrix*, as being overjoyed to receive the Humor proper for it, shuts to keep it in, which causes an unexpressible Motion to the Woman, from which she feels Tickling and Pleasure that at such Time renders her more desirous of Man's Company. If  
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some Time after the Matron touches her, and meets with a gentle Resistance in the *Matrix*, and its inner Orifice is shut and loose, as the Breech of a Pullet, there is no Reason to doubt but a Woman has Conceived.

But we are not satisfied with these Common Signs, several Experiments are made in Imitation of the Antients for the Discovery of a Woman's being with Child. Some rub the Eyes of her that is supposed to be big with Red Oacre, and if the Colour penetrates the Eye-lid they are perswaded the Woman is Breeding.

Others draw some Drops of Blood from her Body, and putting it into Water, they conjecture the Woman to be Breeding if it goes to the bottom.

Others give Five or Six Ounces of *Hydromel Simple* or Annisated to drink when she goes to Bed, and judge of Conception according to the Gripes that this Potion causes to the Woman.

Moreover, others give her an Ounce or Two of the Juice of Groundsel, mixt with some Rain-Water, and fancy she is Teeming if she doth not vomit it up. Some believe her with Child, if after having put a Clove of Garlick in her Privy-parts, or burnt Myrrh, Frankincense, or some other Aromatick, to make her receive up the Vapours, she finds not the Smell and Taste of the Garlick, and the other Aromaticks, in her Mouth and Noise.

Others make several Experiments upon the Urine; they consider this Liquor as soon as 'tis voided, and when they find it troubled, and of a ripe Citron-peel Colour, with small Atoms that rise and descend, they say she has Conceived.

Others put the Urine in a Copper Basin over Night, with a fine Needle in it, and if in the Morning following some small Red Stains or Points are seen upon the Needle, they doubt no more of her being with Child.



Some take equal Parts of Urine and White-wine ; if the Urine after being stirred is like Bean-broth, they assure that the Woman is with Child.

Others let the Woman's Urine stand in a Glass close stop'd in the Shade for Three Days together ; and after having strained it through a Lustring Taffaty, if they find some little Animals on the Taffaty, they make no difficulty of affirming that the Woman is Teeming. In fine, I cannot say how many Experiments Men have attempted for the Discovery of a Woman's being with Child. But Loathings, Desires to Reach, even Vomitings, and other Signs, that commonly happen to them, are more certain Signs, (if any such there be,) than all the Trifles Antiquity makes a Show of to know a Woman's being with Child. If the Terms are wanting to a Woman without her being seized with Shiverings, or some dangerous Feaver ; if the Belly becomes flatter and closer than before ; if particularly after Meals she is Lazy, and cannot touch her Belly without some Pain ; we may muster these Symptoms up for her Breeding. Her Terms retained commonly cause a bitter Taste in her Mouth, sharp and soure Belchings, Languishings, Tiresomeness, Pain of the Head and Loins, Sorrow or Joy, the Cause of which she is Ignorant of, Spots in the Face, or some other Place of the Body, Drowsiness, and for the most part an unruly Appetite ; insomuch that some will eat Coal, Cinders, Chalk, and the like Business. All these Accidents are caused through the Terms, being retained by Nature for particular Uses, and every Part of the Woman suffers, because the Body is watered by Humours that ought to be evacuated every Month.

Besides the Accidents we have observed, others happen after she has gone Four Months. The Blood increasing every Day in the Veins of a Teeming Woman for the *Fætus*, (who stands then in greater need thereof,) brings several Disorders upon them,

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that



that informs us of their Condition. It flings itself up into the Thorax, and causes a Hardness in the Breasts, in some sooner, in some later, when the Milk begins to be form'd, and the Nipple with its Circle becomes Red in the Fair, and Black in the Brown.

The Voice grows bigger by Reason of the Natural Heats increasing, and they are more Healthy. And there is seldom any Breeding Woman seen, particularly such as are in good Plight, but what are great Spitters.

There is also seen on the Thighs and Legs of those that are Sanguine, swollen Veins of different Colours, which we call *Varices*, and we observe them Blue in the Fair, and Black in the Brown ones.

After all, one of the most assured Signs that may discover a Breeding Woman is the Motion of the Child; for when you put your Hand on her Belly, and keep it there some Time, you may perceive about the Fourth or Fifth Month a gentle Motion from above downwards, and towards the Forepart of the Woman's Belly when she lays down. The *Mola*, or false Conception, doth not move after this Manner, it falls like a piece of Lead towards the Side she lyes on. Winds have also a different Motion, they feel unequally, sometimes on one Side, and sometimes on another, and seldom more to the Forepart of the Belly, as happens in a real Breeding, but are felt along the Intestines, and sometimes heard to grumble.

The Pulse of Breeding Women is swifter and higher than at another Time, they having Blood and Heat for Two Persons; and Physicians of little Experience would imagine they were Feaverish.

People are not satisfied to discover in general a Woman's being with Child by such Signs as we have expounded, but are also desirous to know whether 'tis a Boy or a Girl, or if there be several Children.

'Tis true, that Boys are distinguish'd by Tokens that Girls are not; for she that is big with a Boy will



will do better, and is sooner sensible of him than a Girl, who from the first Actions of her Life begins to create more Pain to her Mother than the Boy all his Life long.

If the Mother, about the latter end of her Teeming, falls into some dangerous Distemper without miscarrying, there is a strong Conjecture that she is rather big with a Girl than a Boy; for his Hold being drier, he is not able to resist such rude Shocks as the Distemper may cause.

Besides, a Male will strengthen the Right Side of his Mother; and the Woman, when walking, may be observed to put the Right Foot foremost, and catch any Thing with the Right Hand sooner than the Left; besides, the Right Eye is more sparkling, her Right Pulse more changeable, and Breast stronger. And if you do draw a Drop of Milk from the latter, when this Liquor is perfected you may see it preserve a round Figure on your Nail, if she is Breeding with a Boy; if it is a Girl the Milk is Serous, and will not keep together.

For the Number of Children one must consider the extraordinary Bigness of the Belly, and a Hollowness which betokens Twins.

Amongst these Signs some are frivolous and ridiculous; for to imagine a Woman's Breeding is discoverable by her Urine can never enter into my Thoughts. I know how far the Avarice of Man has pushed this Curiosity: But the different Opinions about it make me doubt, with some Reason, of the Experiments. Urine at farthest can only instruct us of the Condition of those Parts whence it came, and of the Disposition of such as it passeth through. As it doth not traverse the Womb, and only slightly touches its Neck, how can any Body draw any Conjectures from that Excrement, except it is about the Disposition of the Bladder, Kidneys, and superiour Parts? All the Experiments commonly made upon Urine are superstitious, and what is put into the



Womb is dangerous. Garlick is caustick and burning if applied to the Tender Parts of the *Vagina*. The Vapours of *Aromatick* are suspicious, and enough to make them miscarry.

But there are more certain Signs of a Woman's Breeding; for the Driness of her Secret-parts after being caressed, the Tickling and Shivering she feels soon after it, the Faintings and Swoonings she falls into at such a Time, are strong Conjectures to induce us to believe she has already conceived.

On the other Hand, if the Matrix is shut, the Terms stopt, if the Belly groweth flat first, and swells afterwards, Milk is perceived to be formed in the Breasts; and lastly, if a Motion is found in the Side which commonly proceeds from the Agitation of the Child, which is in some Measure a part of its Mother's Entrails; all these Signs joined together appear to be strong Proofs to perswade us that a Woman is with Child.

But to speak the Truth, we can with no greater Assurance believe her Breeding than we can guess at her having a Stone in the Bladder, when she has some Symptoms thereof: Have as many Signs as you please of a Woman's being with Child, they are at the best but Conjectures, that may deceive us, and confound Physicians that too confidently rely on them. I own that we may be sure of the Stone's being there, when 'tis touched with the Probe, so we are also assured of a Woman's being with Child when we touch the Head of it.

If we examine all the Signs we think the most certain to judge by of Breeding Women, we shall find them all dubious and equivocal. For to continue dry after Embraces, may proceed either from the Woman's Constitution, or the excessive Heat of her Privy-parts. To feel extream Pleasure, even so as to faint away is no great Proof of Conception. The Heart is sensibly concerned when the Pleasures of Matrimony are enjoyed, and the Tickling may as well proceed from the



the Husband's Embraces, or Complexion of the Thorax, as from the Pleasures of Conception.

There are barren Women, whose Wombs are shur, and others in whom the Orifice of the Womb is hard and callous, yet are not in the least breeding. Stoppage of the Terms happens often to Women without being in the least suspected of being with Child, and the Green-sickness is for the most part accompanied with an obstruction thereof. Few Women have been troubled with *Mola's*, or false Conceptions, but what have had their Terms stopt during the while. But over and above, there are Women that have had their Courses regularly the first Months, and I know some myself that have had them all the while they have been breeding; and others that have them neither before nor after Conception; as happened to the Wife of *Gorgias*, according to the Testimony of *Hyppocrates*, in his *Epidem*; who conceived before she had her Terms, and wanted them as well after as before Conception. The Belly grows flimmer and bigger afterwards, as by false Conceptions, and other Distempers, at which Time Breeding, and the Tumor of all these together, is not easily distinguished.

Milk, and the Motion of the Child, which seem to be the most assured Signs, will not bear the Test better than the other. There are Virgins that have Milk through the obstruction of the Courses, if we may believe *Hyppocrates*, and other Physicians after him, and some Women have none at all till they are brought to Bed.

The Motion which they perceive in their Belly proceeds from Winds and Humours, and Examples are plenty of Women that have been deceived thereby. Nay, some able Doctors have been caught. *Hyppocrates*, for all his Learning, was dubious of the breeding of *Temenes* his Sister, and *Avenzoar* gave a violent Purge to his Wife without knowing that she was breeding.



Besides, the Sex is so crafty, that one must be very cunning not to be caught when they have a mind to impose upon us; for when Women design to appear fruitful, in order to be more beloved either by Husband or Gallant, they will make use of all Tricks to appear Breeding. 'Tis with that as with Hand-writings, there is no distinguishing the true one from the false. Children have been suppos'd, e're this Time after every one was agreed about the Woman's being with Child. *Lepida* was condemned for using such a Catch; and there are too many Women now-a-days that make it their Business both to counterfeit Breeding, and suppose Children.

After all what is said we must conclude, that we are not able positively to affirm a Woman's being with Child, because all the Signs that are made use of are uncertain; and that even the Women, who are more competent Judges than we, are often deceived therein.

## C H A P. IV.

### *Of the Formation of the Fœtus.*

**I** Find myself insensibly engaged, by the coherency of the Matter I treat, to speak of some very difficult Questions ventilated by Divines, Philosophers and Physicians.

The Antients have been too much wedded to prejudice for us to form a true Judgment of what they have left us in Writing. Most of what they have said is either vain, doubtful or false, by the same Reason. And not to mention the Formation of Man, all we are taught by them is very obscure and imperfect; insomuch that we have been obliged to put the Hand to the Plough, (if I may be allowed so to speak,) that



that the Secrets of Nature might be discovered. We have not only made use of other Peoples Discoveries, but have also applied ourselves to make some new ones on Brutes and Women too, to the End we might find out those Principles that serve for the forming of us. No doubt but the Women contributes Matter as well as the Man for the Formation of the *Fœtus* they both engender. But as the Formation of a Child cannot be discoursed of, till such Time as the Parts that are concerned in the Work are exactly observed, I have thought fit to add here some particular Remarks I have made upon the Secret Parts of Women, the Knowledge whereof will stand us in good stead for the better comprehending how Nature acts in the forming of the *Fœtus*. The Seeds of Man and Women being joined together, a Child is formed by means of the Intelligence that moulds it into such Parts as are admirable both in their Use and Actions. But because this Compound of Body and Soul cannot live without Nourishment, we shall speak of the Terms, and then we shall observe by degrees what Time is required for the Production of a Child in the Mother's Womb.

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## A R T. I.

### *Of Man's Seed.*

**T**HE Man's Seed is but the Scum of the best Blood, according to *Pythagoras*, and a gentle flowing out of the Spinal Marrow, according to *Plato*. All Men will have it to be the purest and most tender Part of the Brain; and *Hyppocrates* and *Democritus* take it to be a Substance drawn from the whole Body. In fine, if *Epicure* may be credited, 'tis an Elixir or Abridgment of our Soul and Body.



Other Philosophers, as *Aristotle*, fancied it to be an Excrement of the last Aliment: But, according to the Idea *Tertullian* has of it, 'tis the Effect of our amorous Desires, and Flux of an over-boiling Lust.

Its Substance ought to be thick and glewy, according to the Laws of Nature, to the end it may the longer preserve that Plenty of Spirits it contains. It is most abounding in Men of a middle Age, because they concoct and perfect this Matter best. The particular Property of the Seed is to be thickned by Heat, and melted by Cold. The cold Air dissipates its Spirits, and deadens it, whereas Heat multiplies its subtile Parts; provided always it be in a place fit to preserve its Temper.

Its rank Smell is a Sign of Fruitfulness; and all Beasts, when hot, exhale a penetrating Smell from their Body, that is hardly to be endured. If they are killed at such a Juncture, their Flesh has such a disagreeable Rankness, that I have known Persons who have been obliged to Vomit after having tasted thereof.

If we consider Man's Seed with Exactness, we may perceive Two Substances in it, one is thick and glewy, the other thin and spirituous, as we shall explain afterwards, wherein resides the Principle of Motion, the Nature of which Principle bears a Proportion to the shining of the Stars.

The Seed, thus composed, comes not only from the Testicles and Bladders 'tis preserved in, but flows from the whole Body, as *Hippocrates*, the most Ancient and most knowing of Physicians doth assure us; for if it did not come from all the Parts of our Body, we should not perceive such a sudden and universal Faintness when we kiss a Woman. The Heart and Brain cannot be exhausted of their Spirits, and all the Body be numm'd beyond Expression in a Moment. On the other Hand, our Pleasure would not be so perfect if all our Body did not contribute to this

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Evacuation, and Sensuality would not be so excessive if it did not depend on all our Parts.

Besides, allowing that the Spirits of the Seed are made of the most subtle Part of the Nervous Juice, and that this Juice is made of the Arterial Blood, I cannot see why the Character of such Parts as it draws its Origin from is refused to the Spirits of the Seed. For if Urine shews us the different Dispositions of such Parts as it passeth through, the Seed flowing from the same Parts, carries, without doubt, Impressions of the whole Body in its Substance.

Verily I cannot comprehend what Reason we can be able to give for Childrens resembling their Parents, except we allow this Hypothesis to be true; nor how a Woman naturally Lame, should bring forth a Child Lame on the same Side as she is, and bear others with the same Infirmities that she had when she was brought into the World.

If the Cause is attributed to the Strength of Fancy, I will only quote a Passage from *Gassendi* that treats of a little lame Bitch, which had lame Puppies, to shew that Imagination has no Share in those Resemblances.

## A R T. II.

### *An Exact Description of the Natural and Internal Parts of a Woman.*

**B**Efore I speak of a Woman's Seed, and the manner of a Child's being formed in her Intrails, I have thought fit to make an exact Description of the Secret-parts, and join what Observations I have made in general to the first Part of this Book.

We are commonly prevented from examining Things diligently upon a Belief the Ancients have discovered



covered all, and nothing remains unknown. This Consideration has blunted the most inquisitive and penetrating Minds. Being naturally inclined to Laziness, we are satisfied to learn with the least Trouble and Pain. But in my Opinion there is no Art but what is perfected by Experiments; and we ought to consult the Senses, to be disabused by that Means of what false Notions we may have imbibed.

The Womb is a principal Part in a Woman, by reason it causes so many ill Accidents when disordered, and Health and Chearfulness by being in a good Disposition: For when we reflect on what Distempers are incident to Women, by the Indisposition of the Womb, we'll grant, that whatever Distempers they are afflicted withal, proceed rather from this Part than any other; or at least that they are never felt, but the Womb is in some Measure the Cause thereof. The Body is not only out of Order, the Soul feels it too, and the Distemper makes more fatal Impressions on one Part than the other. To the contrary, when the Womb is in a good Condition, we can hardly express how advantageous it is to a Woman; she has a lively Colour in her Face, sparkling Eyes, an agreeable and charming Voice, and talks pleasingly: In one Word, Love inspires her with Sentiments full of Sweetness and good Humour.

I have said somewhere else that the Womb is not in the same Condition in all Women. Its Substance and Situation varying, as also its Bigness and ordinary Figure, when a Woman is with Child. Besides, its Thickness, inward Surface and Colour, are quite different; and if one will take Pains to dissect it at such a Time, one may easily divide it into Five or Six Membranes.

The Testicles are only Two Fingers breadth distant from the Womb, in Women that are not breeding; but in others they touch upon the Womb, and are longer,



longer, flatter, and fuller of Seed, in these than in the former. And the nearer Women draw to their Travail, the more the Testicles, as well as the Womb, diminish in bigness, and alter Situation and Natural Figure. The White Matter, which they are then filled with in great Plenty, has some Relation to the White of a Pullet's Egg, as *Beslerus* witnesseth he has met with it very often, and I can bear Testimony of the same myself; for being at *Padua*, and dissecting, with the *Sieur Sinibaldus*, a Young Woman of Twenty that had drowned herself in a Well, upon the Account of being with Child, I found her Testicles full of Seed, and at the first Cut of my Knife the Matter spurted up in my Face, and by chance falling upon my Lips, left some Moisture upon my Tongue, that I had so much Taste of it as to find it salt, insipid, and somewhat bitter.

Four Vessels come to the Right and Left, from the Places marked out elsewhere. They are twisted and knit together by the Production of the *Peritoneum*, or inner Rind of the Belly, which shuts them up in the Form of a Case, and so descending towards the Womb, they divide into Two Branches, one of which being bigger than the other, distributes to the *Matrix*, and the other to the Testicles.

The first is for the most part divided into Three Branches; the first and biggest whereof is distributed to the bottom of the Womb, to provoke the Terms in Women that are not with Child: Which Experience hath shewn us in Wombs that have been turned up; or to bring Nourishment for the Child during the first Months. The Second Branch is smaller, and only serves for the moistening and nourishing the Womb.

Lastly, the Third being pretty big, fills the Membranes of the Womb with Blood, and terminating by Capillaries towards its Neck, mixes with the Hypogastrick and Iliack Vessels. This Vessel  
causes



causes the Terms in breeding Women, and discharges abundance of their Humours.

No Part of the Woman's Body has more Anastomoses's, or Communication of Vessels, than the Womb; for if you blow on one Side, the Vessels presently swell on the other, and are filled with Wind, so that there is no room to doubt of the Mixture of Humours in this Part.

Most all Anatomists call the Vessels but now mentioned Spermatick Vessels; either because they fancy these Vessels to prepare the Seed, or else because the Seed of Women does not differ from their Terms. But for my own Part, as I always have found these Vessels full of Blood, so I shall name them Blood-Vessels of the Womb.

The other Branch that is distributed in the Testicles has Two Ramifications, as I have observed by a Microscope, the one enters one of the Extremities of the Testicle so nicely, that the Artery and Vein divide it into a Thousand small Channels, and Filtrate their Humour in its Cavity. The other loses itself in the large Ligament that supports it, and brings our proper Humours to the Tuba, to make and preserve the little Balls Children are formed of.

All what I have observed in particular, is, that the Spermatick Vessels, which are very plenty in the large Ligament, between the Testicle and the Tuba, and which may be call'd the desirous Vessel, have Two or Three Holes, which in some Women I have perceived to touch the Cornua or Horns of the Womb; as if the Humours that come from the Testicles, through the Capillary Vessels, furnished several Holes for the Communication of such as they contain, to the Cornua.

The Cornua of the *Matrix*, otherwise called *Tubæ Fallopianæ*, bear some Resemblance to the *Vesiculæ Seminales* of Men; for they preserve the Womens Seed in small Balls. These Cornua or Horns proceed from



from each Side of the Womb towards its Bottom: They are about Seven Inches long, or thereabouts, and about an Inch big in Breeding Women. In Young Maidens, or Old Women, they are very small, and carry only the Resemblance of a Ligament. On the Side of the Womb they are lank, hard and white, and afterwards becoming more red and larger, as they remove farther from it, they form at the other Extremity what we call the Fringe of the Tuba. These Conduits, which I have found to reach forward to the Belly, under the Testicles, are more compact in some Places than in others, insomuch that every one forms Three or Four small Cellules, which may be the Cause of a Woman's bearing several Children at a Time.

The Fringe is made up of small Fibres, interwoven with one another, and kept together by a Glewy Humour, especially when the Woman is Breeding. The Fibres resemble small Nerves, and prevent the Seeds running out oftner than it doth through the Mouth of the Fringe, or else prepares the Air when the *Fætus* begins to be formed, after the Manner as the Uvula and Epiglottis prepare it for the Lungs. For this Element is a Body that penetrates every Thing, and passes through the most Compact and Solid Bodies, and may be for this Reason they have called the Breathing-holes of the Womb Tubes or Pipes.

As soon as a Woman has Conceived one may observe a Rising at the Mouth of these Vessels into the Womb; and I have often met with a little Fleshy Skin in that Place, that may be called a Valve, which prevented the Entrance, and facilitated the going out of Humours that are collected in the Womb.

The Horns of Cornua, which we may call Ejaculatory Vessels, are filled with a light Humour, resembling somewhat thickish Whey, which is found in such a Plenty in Women that Love desperately, that when agitated, it sallies out from both Sides, that  
is



is to say, through the Fringe, and causes those frequent Pollutions in Women of an Amorous Disposition.

I have often observed the same in warded Bitches, as *Harvey* did in Hinds, viz. that the Horns of the Womb had a Peristaltick Motion, most like unto that of the Guts; and no doubt but the Horns in Women have the same to rid themselves of the *Fætus* that begins to be formed, and secure them from abundance of corrupt Seed, insomuch that Nature have strengthened them with a strong Ligament, that reaches from one end to another, by Reason of the violent Motion they are now and then constrained to undergo.

For 'tis not the Body of the Womb, but the Horns in Conjunction with the Testicles, that are perceived to move with such Violence in Hysterick Women.

### A R T. III.

#### *Of the Womens Seed.*

**I**F *Aristotle* and his Sectators had not been in great Repute for many Ages past, I am sure it would be easie for me to prove at present that Women have Seed, and contribute a large Share towards Generation. For if you'll but examine, without Prejudice, the Action and Use of those Parts I have but now described, you may easily be convinced that my Opinion is the likeliest to Truth; but before we shall go to establish it with our main Strength, let us see what Solidity is in the Reasons of our Adversaries.

1. They say, that if Women had Seed they would have no Terms, because either of these Matters might suffice for the Formation of a Child; but since we are  
assured



assured that they have Courses, we ought to conclude. ( as they add ) that they have no Seed.

2. Besides, if Women had Seed, 'twould follow that they might have a Principle for Action, by which a Child might be formed in its Mother's Intrails without the Participation of a Man, their Seed acting upon their Terms. But since we want Examples of this we ought to own that they have no Seed.

3. Moreover there would be no Conception without Pleasure if Women had Seed. But since we are certain, by the Confession of Women themselves, that they have conceived without the least Sense of Satisfaction, we ought to believe that they have none; for if they had, they would be warned of its flowing out by some small Titillations.

4. Lastly, say they, if Women have Seed, 'tis not in the least fruitful, and cannot upon any Account serve for Generation. That 'tis only a superfluous Humidity to moisten the Secret Parts, and irritate them when an Amorous Conjunction is at hand; and that as Eunuchs have a kind of Seed of no manner of Virtue, Women have also some Matter that is no wise able to form a Child.

Women are like to Eunuchs both in their Voice, Hair, Disposition of Body, and Passion of the Soul, therefore they have no more Seed than they.

1. But Experience teaches us that 'tis quite otherways, and Reason is not averse thereunto; for the Seed of Woman is very different from their Courses, one is White, and the other Red; that flows in a small Quantity, and seldom without some Pleasure; but these are voided in a great Quantity, and far from being joyful, they are sad and dejected thereby. After all, a strong Fancy may often contribute to the flowing of the Seed: But let this Faculty of the Soul be as lively as 'twill, it can neither forward nor stop the Terms one single Day. Insomuch that Women have Seed and Terms both together, because they have divers Passions that are evident Signs thereof,



of, the First Matter serving to Engender, and the Second to Nourish the Children they breed.

2. The Arguments of those Philosophers about the Formation of Man are so remote from Truth, that I noways wonder at their Weakness. They believe that the menstruous Blood serves first and formost for the forming of us; and Experience shews us quite contrary, *viz.* That we are several Months in our Mother's Womb, without standing in any need thereof. Upon this false Principle they form Conclusions that fall of themselves; for Seed not being able to do any Thing of itself, and being only a partial Cause, 'tis impossible that it should prove the total and active Cause of Generation.

3. I own Pleasure doth not always attend Conception; and I do not believe that 'tis the only flowing of the Seed in Women that is the Cause of their Contentment. The Ticklings they feel from the Man's Part, and the strong Fancy they have in an amorous Combat, are the more immediate Causes thereof: Infomuch that I no wise wonder that some Women, who have not had any Fancy or Tickling, have engender'd without Pleasure.

4. After all, if Women have no Seed proper for Procreation, how come the Children to resemble them so perfectly in the Qualities of their Bodies, in the Passions of the Soul, and in what Distempers they are subject unto?

But to make a larger Proof of what I have said, any one will grant me that Nature makes nothing in vain; and that there was no occasion for such a great Provision of Vessels, of Testicles, Horns, &c. if it was only to moisten the Womb.

They are certainly of more Use than what the *Peripaticks* allowed them to be. They serve to make Seed for the Formation of Men; and though the Seed of Women is not so concocted as that of Men, yet 'tis Seed, as their Blood is Blood, though 'tis less digested than ours.



'Tis known what Maladies some Women are subject to, both when Maids and Widows ; and 'tis also known what Remedy is the most speedy and most effectual in their Cure. If the Seed that is retained in the Horns of the Womb is imployed in the Formation of the Child, all the grievous Inconveniences that tormented them before cease in a Moment, and the Cause of their Evil being employed for better Uses, they enjoy perfect Health.

But besides, if I may be allowed to make a Comparison between Female Birds and Women, I say, that since they have Seed that contributes to the forming of their small ones, Women have also what serves for Generation. We observe Two Sorts of Substances in a Pullet's Egg, the Chick is formed of the White, which is the Hen's Seed, and is nourished thereby the first Days of her sitting, and in the last it is nourished with the Yolk, which comes from the Hen's purest Blood ; so that the White of an Egg bearing Resemblance to the Seed of a Woman, one may say that Generation is performed in Women as in Eggs, that she contributes to the Formation of a Child in furnishing Seed on her Part, as well as the Female of Birds.

Lastly, if I may be permitted to make use of Holy Writ on this Occasion, I may safely conclude that the Woman has Seed that contributes to Generation, because God threatening Men, tells them by the Mouth of *Moses*, *that there shall be an irreconcilable Hatred between the Woman's Seed and that of the Serpent*, speaking of the Posterity of one and the other.



## A R T. IV.

*Of the Soul of Man.*

**W**E are perswaded of the Existency of several Things, though we are utterly ignorant of their Qualities. We all agree that we have a Soul, under whose Empire we live; but we are ignorant what this Soul is that makes us act, and hinders us from acting when it pleases; nay, we know not the Place of its Residence; this Soul, who knows all, knows not herself; like the Eye that discovers all Objects, but neither sees nor knows the Parts that compose it.

The Difficulty of comprehending the Nature of the Soul is an evident Proof of its being made after the Image of God, who is incomprehensible. But if one may hope to have any Knowledge of the Soul, we must not give ourselves the Trouble to ask Philosophers; they have spoken too much to speak Truth; the natural Bent, and different Passions of their Soul, having plunged them into gross Errors, and inclined them to examine Things rather with Prejudice than with Care and Application.

Their Inclination for Greatness and Independency insensibly engaged them in learning of vain and frivolous Things to flatter their Secret Pride, and make them admired of all the World. These Passions have made them go besides themselves to represent Matters, not as they were in reality, to form a true Judgment thereupon, but according to what resemblance they bore to their own Fancies, or those they were united to, either by Nature or Choice: For the natural Communication we have with those that are about us, by the resemblance of our Temperament, Profession and false Religion, which we have been brought up in, is for the most Part the Cause of what Errors we daily fall into. In



In process of Time we communicate them to others, because they have been communicated to us; and we are convinced thereof, because we have not considered them with Attention, or been disinterested enough to judge truly of them. The Love of New and Extraordinary Matters engages us for the most Part in Favour of what we take for hidden Truths; and I do own sincerely that every Thing that has the Character of *Infinite*, as the Soul, is able to trouble our Fancy, and seduce us, unless we have infallible Principles to guide us thro' all the Difficulties that offer on this Subject.

For how is it probable we should judge which Opinion concerning the Nature and Origin of the Soul comes nearest Truth in the Books that are extant? But without confining myself to Pagan Philosophers, I shall say, that several Christians have believed that the Soul was a Corporeal Substance, made of Fire or Air, and consequently perishable, as a certain Council has decided against the Pagans, who believed her Incorporeal, and consequently Immortal.

Other Christians maintain the contrary, and say with the latter Councils, that she is Incorporeal, and consequently exempted from all Accidents that are incident to the Body. Some teach that according to the Scriptures she is the Blood of our Veins, because the Soul forsakes us when we lose too much of it.

In fine, there are so many different Opinions in the Books of Christians about the Nature of the Soul, that none but God alone knows which is the most true; nay, 'tis a great Question which is the most like to Truth.

Yet we flatter ourselves to know that the Soul is what makes us live, feel, move, and comprehend that it is a Substance that occupies another in all its Parts; and that it occupies no Place as a Body, because it is indivisible, even according to the Opinion of a certain Pagan Philosopher; but that it has only an Extension of Life, to make Use of St. *Austin's* Expressions,



sion, that it never rests, that Motion is inseparable from it, that we ought not to admire at its being continually in Agitation, because it draws its Origin from the Celestial Spirit who has created it, and made its Nature averse to Laziness.

The Origin of the Soul is as much controverted as its Nature; some believe that it proceeds from God being a Part of his Substance, and a Spark of his Divinity: Others that 'tis Part of the Soul of the World, which being divided between all animated Beings, these Men that have the greatest Share of it are also the greatest Wits. Some have fancied that all Souls were created at once, and kept in the Heavens to be afterwards distributed to Bodies that should want them: Others that they are created and placed in the Bodies of Children in the very Moment of their Conception, till such a Time as all the Parts of the Embrio are accomplished and fitted for its Reception. Others, that it is derived from the Soul of our Parents by the Means of the Seed. In fine, there are such ridiculous Opinions about this Matter, that I shall lose Time to reckon them all up.

For my own Part, after having been examined what can be said of the Nature and Origin of the Soul, I take God to Witness, to make Use of St. *Ferome's* Expression, that I do not see any Thing that can satisfy me about it. And indeed 'tis becoming Humane Wisdom to own sincerely that there are some Things we know not.

But however, if we must consider Man as he is, we ought to consider him as composed of Four severall Substances.

The Understanding, or, if you will, the Intelligence, is the Mistress of all, being an Independent and Immaterial Part: It comes from without, and is not Ways tied to the Matter, as the other Parts are. It is sent into the Body of the Child, when it begins to be formed in its Mother's Entrails, as an Angel or first Motor that goes about Building an Habitation for its



its Abode, according to *Tertullian*, and which must one Day give an Account of its good and evil Actions.

The Body is the Slave, it suffering all the Inconveniences we are subject to, and obeying in the Quality of an Inferiour the Laws which the Superior Part of us imposes upon it.

The Understanding and Body of Man are so distant from one another, that 'tis impossible they should ever join without a Band that might bring them nearer. Therefore something was requisite that might participate of both Extremities to unite them one to another. The Soul and the Spirits are this wonderful tie that joins the Understanding to the Body of Man.

The Soul is a pure Substance, and as the Elixir of all our Spirits. The Spirits are generated from the purest Part of the Blood; they are very clear and swift to move upon the least Orders of the Understanding. The Heart is the Part that fashions the Matter, the Brain perfects it, and the Nerves preserve the Spirits, and carry them to all Parts of the Body.

Because the Soul and Spirits unite the Understanding to the Body, the Soul also serves for a tie to unite the Understanding to the Spirits, and the Spirits unite the Soul and Body. Insomuch, that the Soul, according to this Opinion, approaches nearer to the Substance of the Understanding, if I may be allowed the Expression, and the Spirits nearer to that of the Body.

Thus the Understanding and the Soul are quite different Things in Man; we do also observe that People have different Terms to distinguish them by, when they speak thereof designedly. Indeed it appears to me, that what makes us live, is something else than what makes us think, according to the Reflection of *Lactantius*; for the Soul is at Rest in those that Sleep, when the Understanding is perceived



ceived by its Function, whereas in the main the Understanding is, as 'twere, extinct when the Soul does not act right. The Understanding and the Soul are then different from one another, if I may speak it once more, because the first proceeds from God, and the other is communicated by the means of the Seed of our Parents.

May be this our Opinion of the Seeds being animated may seem strange, if we do not shew good Reasons to evince the Truth of it.

If it be true, that the Spirits enter our Composition, as *Hippocrates* teaches, and that our Parts are animated, according to the Opinion of all the World, there is no room to doubt, in my Judgment, but the Seed is animated, because 'tis almost nothing else but Spirits.

Besides, if the Seed of Plants has a Principle of Motion, that makes them bud, who can deny but the Seed of Man has more to animate it, and make it act? You may call it, if you please, a Part of the Creature, according to *Aristotle*, because 'tis the Principal Cause of its Motion and Property of the Soul.

On the other Hand, we perceive in the Pleasures we take with Women something to part from our very Soul, which makes us leap for Joy, afterwards we are dejected and languishing, our Eyes are weakened, and we are sensible that our Soul is concerned; which makes us believe that the Soul, shut up in Seed, is a Distillation of our Soul, as the Matter of this same Seed is an Extract and Elixir of our Body.

For who can imagine that Nature can pass from one place to another but by a *Medium* that doth participate of the Two Extremities; and that the Father being animated as well as the Son, can produce this same Son, except the Seed of the first, that served for a Means to the Two Persons, was animated  
If?



Moreover, whence proceeds the inordinate Love of a Young Man, that resembles very much his Father in this Passion of the Soul? Whence comes also this extraordinary Ambition, so Natural to his Mother, if these Two Passions which predominate do not flow from the Soul of both the one and the other?

Indeed, Experience teaches us, that even Beasts of different Kinds produce a Third that has a mixed Instinct; and if there be Variety in the Bodies, there is no less in the Souls by the Mixture of the Two Matters and Two Souls of the Brutes.

We know also by the same Experience, that every Thing in the World produces its like: And I cannot see any Reason why, of all Animated Things, Man should be deprived of this Advantage.

In one Word, if we have a mind to speak of *Seneca's* Persuasion, the Seed has a Soul that is the Principle of a Man to come; it preserves all the Idea of him in its Matter, it contains the very Beard and Grey Hairs. In fine, the Child that is not yet formed is buried entirely in the Seed. The Features of its Body are already pointed out; and one may say, that this Seed includes at the same Time the Child, the Young Man, and the Old.

This Consideration made *Ovid* reproach *Ponticus* with his ugly Custom of destroying a Man with his Fingers. Indeed, 'tis not allowed by the Law to pollute one'sself, because, according to *Tertullian*, 'tis a Preposterous Murther to prevent a Man's being Born after this Manner.

We may therefore conclude, that the Seed of Man is animated, but that 'tis only animated in Power; that is to say, as *Pompanatius* explains it, that it only wants necessary Organs to exert its Actions; but the Seed of both Sexes being mixt, the Organs of its Motion, that were before buried in the Matter, disengage from it, and manifest themselves by



their sensible Motions ; infomuch that in the very Conception the Seed ceases to be what it was, and becomes what it was not ; that is to say, that the Soul of the Seed begins then to give Proofs of its Presence, whereas it was before buried in the Lumber of the Matter.

The Seed is like unto an Architect, to make use of *Aristotle's* Comparison, who keeps the Design of the Edifice he is a going about to build, in his Memory, and when he meets with an Opportunity to rear it, he makes a Material that has all the Measures and Dimensions like unto the Idea he formed of it.

All that can be said against these Principles, according to the Opinion of some, would only be a Wrong offered to God by our own Ignorance ; for if God has commanded Nature, which is only the Secret Order of his Providence, by which all Things are what they are, and do what they ought to do ; if it has pleased him, I say, to command it to make all Things grow and multiply by producing every one its like, I cannot see why this Commandment should take Place in all Things but in reasonable Creatures.

## A R T. V.

### *Of the Menstruous Blood.*

Nature not being satisfied to produce Matter fit to engender in Men and Women, ordered also Women to produce wherewithal to keep them after Conception, and to nourish them when they are Born. The Terms which flow so regularly every Month in healthy Women when neither breeding, nor too old, is like unto the Blood of a Victim that is newly killed, being a Portion of the arterial Blood.



Blood. 'Tis true, that sometimes they discharge themselves this way of all the Impurities contained in the Body, but then this Blood appears muddy and corrupted.

Although we observe Fruit on some Trees without Flowers, and some Women to have conceived without having their Terms, yet the Terms in Women commonly precede Conception, and are for the most Part a Sign of Fertility.

This Blood is commonly superfluous by its Plenty. The Reason of its Periodical Evacuations seems to be something very hidden, because there are so many different Opinions about it in the Writings of Physicians.

1. Some say, that Idleness, good Chear, a cold and moist Temperament, do not a little contribute to these Evacuations, they not dissipating all the Blood they generate. All that remains superfluous after Nourishment, making by degrees a considerable Plenitude, comes at last to such a degree of Plenty, that at the end of a Month, or thereabouts, Nature being as 'twere over-burdened, Women discharge themselves thereof by places appointed for this Evacuation.

2. Others believe, that what causes the Flowers in Women, is not only the Plenty of Blood, but often a manifest, and sometimes an occult Quality. Infomuch that the Menstruous Blood being sharp, penetrating, corrosive and malign, there is no room to doubt but it may in Time open the Vessels of the Womb to make its Passage, and to deliver Women by this means from the Evil Accidents they might fall into if the Blood should stay, as being an Enemy to Nature. Whence it proceeds that some have discharged it through different Parts of the Body, Nature not being able to suffer this Excrement amongst its purer Liquors.

They



They add, that we ought not to call the ill Quality of the Terms into question, if we consider with what Trouble and Sorrow Women discharge themselves thereof, what Faintness they undergo, and how ill they look at such Times. And observing that Women in this Condition make a Vine die only by touching it, and render a Tree barren, Wine soure, Iron and Steel rusty; that the Terms cause Abortions in some, and render others Barren; that they darken Glass, and the Lustre of a Looking Glass, and Polish-ed Ivory; that they make Dogs run mad, and render Men foolish, if one or the other tastes of this Blood; in fine, that they cause a great many other Accidents; one may say, that an ill Quality is the Reason of such periodical Evacuations.

3. Others ascribe the flowing of the Terms to superiour Causes, and believe, that the Moon is Mistress of those Motions which we observe in them; because the Sea ebbs and flows, the Bones of Creatures are fuller of Marrow, Trees have more Sap, and Women suffer the Evacuation of Humours at full Moon sooner than at any other Time. Infomuch that the Moon having a great Influence on moist Things, Women that are of a cold and moist Temper are consequently proper for the Impressions of this Planet, when doubtless it makes them sensible of the Effects of its Power.

4. Lastly, others do think that there is something hidden and unknown in the Cause of the Terms; and that 'tis rather the Law of Nature than any other Thing, that imposes this Necessity and Inconveniency together upon Women. For they remark, that there are Women as dry and as hot as Men; that some fare and work hard, and breed hevertheless: The Blood of the Terms is not so bad as they imagine, provided Women are healthy, because it serves for nourishing of the Child in the Womb, and that afterwards feeds it with Milk from their Breasts.



The Moon is not always Mistress of the Terms; they flow as well in the last Quarter, as at New and Full Moon; insomuch that after all they find themselves obliged to believe, that God, or rather Nature, by Orders unknown to us, communicates a Necessity to Women to purge themselves every Month.

But all these different Opinions do not satisfy those that are desirous to dive into the Secrets of Nature. They have all insurmountable Difficulties; and, to speak the Truth, none of them please me. We must therefore seek out some other Cause of the Motion of the Terms in a Maiden of Fifteen Years, who continues to purge regularly during some part of her Life.

If I can establish well what I think, *viz.* that the flowing of the Terms is only produced by a Fermentation caused by the Seed of the said Maiden in the whole Mass of Blood, I am persuaded I have found out the truest Reason for these Periodical Evacu-ations.

To illustrate this Difficulty, we ought to know, that the Blood is greatly disposed to ferment, both according to the Laws of Nature, and contrary to its lawful Decrees. We find the first Way constantly by the Motion of our Heart, and Pulse of our Arteries, and we have but too much Experience of the second in Continual and Intermitting Fevers.

The Ferment of the Heart and other Bowels agitates the Blood by agreeable Ebullitions, depraved Phlegm makes it rise every Day after a grievous manner, Choler One Day in Two, and Melancholy the Third; and lastly, the Seed of a Woman causes it to ferment only after Twenty-five or Thirty Days.

The Seed, as we have said elsewhere, being of a very insipid and mackish Taste, and somewhat bitter, known by its disagreeable Smell, makes the Blood seeth by these Properties and extravasate.



Let us examine this Matter something closer, and let us see how the Seed of a Young Virgin can communicate itself to the whole Mass of Blood, in order to swell and ferment it when her Courses are ready to come forth.

'Tis known by the exact Description we have made of the Vessels of the Womb, that those called Blood-vessels, and descending from the Upper-parts, have Two Ramifications, whereof one goeth to the Testicles, and the other to the Womb. The first, as well as the latter, is composed of an Artery, Vein, Nerve, and Lymphatick Vessel. The Artery and Nerve bring Matter to the Testicles for the Elaboration of Seed, the Vein and Lymphatick Vessel bring back the residue of Liquor the Testicles do not deem proper for the Nourishment of its Substance, or fit for its Use; insomuch that this Matter being infected, if we may speak so, with a Subtil and Seminary Vapour from the Testicle, mounting upwards, mixes with the Blood, either in the descending Part of the *Cava*, or in one of the Emulgents, to communicate to either Side the Spirits and Leaven which has been drawn from the Testicle to the whole Mass of Blood.

The same Reason may be given for Womens Chearfulness, Briskness, Valour and Boldness, for the Sulphurous and Spirituous Vapours of the Seed mixing with the Blood excite and ferment it, which on one Side forwards the Terms, and on the other causes what we find agreeable and engaging in Women.

The Matter that comes back from the Testicles is afterwards carried all the Body over by the Motion of the Heart, and other Bowels. It moistens every Part by the Way, which by this Reason become more heated, and full of Spirits; insomuch that a Young Girl of Thirteen, which is the Time the Testicles begin to have Strength to send Vapours through all the Body, is rendered more Active and Amorous than she was before; nay, she would even be on the Offensive Side of Love, if Modesty and good Manners did



did not retain her. Nature, who is noways Idle, disposing her at such Time to the Propagation of Mankind, by heating her Privities, and bringing continually Matter thither fit for the Perpetuation of the Species.

This Seminal Matter mixing every Day little by little with her Blood, disposes this last Liquor to a Fermentation, till such a Time as a sufficient Quantity of Spermatick Vapours being mixed therewith, may perfect the Ebullition, and accomplish it for its flowing out of the Vessels Nature has destined for such an Evacuation. The Wine that boils in a Hog-head makes a Passage through the small Crevises, and evacuates a sufficient Quantity of Must to procure a Calm to the rest. Thus the Blood bubbles up by the Ferments spoken of, and makes its Way through the Extremities of the Vessels of the Womb; and after the worst is evacuated, the rest is quiet another Month, or thereabouts, when a new Ferment shall make that work, and flow out also: For if we reflect upon the Qualities of a Woman's Seed, we must agree that this Leaven has not Strength enough to cause any swifter Motions.

If the Blood is in a just Temperament, as it happens in Healthy Women, Fermentation is soon brought about, and the Evacuation of the Courses finishes in Three or Four Days Time; but if the Blood is full of Excrements, Crudities, or Phlegm, there is no Probability of its heating and fermenting speedily. Its Fermentation lasts then several Days, and the Evacuation is very painful. This Blood is like unto Must, that has been but lately expressed from the Grapes; put it to the Fire 'twill not enflame, and heats not but with some Difficulty. To the contrary, if the Blood contains Bilious and Sulphureous Matters, the Fermentation will be swifter, and the Woman that is troubled therewith will be afflicted with Head-achs, Pain in the Loins and Privities, which will sometimes swell by Reason of the sharpness of Humours that flow



flow out. These Accidents the Terms cause in a sickly Woman, but all is pure in a healthy one; and her Flowers being Vermillion, and as fine as the Blood that remains in the Veins, bring nothing but Joy and Briskness.

1. This Opinion will not seem well enough grounded by all that we have said, without we bring Reasons to confirm it. One of the chiefest that may be alledged is, that all Women are subject to a kind of Fever during the Time of their Courses, or else to an Universal Movement that bears great Affinity with it, which shews that there is at such a Time a Fermentation in the whole Mass of the Blood.

2. Again, if it be true, as I have said, that the Blood bubbles up in the Veins of Women for the Evacuation of their Terms, only by Means of the Seed mixed with it, 'tis absolutely necessary for them to have this Seed before they can give any Proof of their Fruitfulness by the flowing of their Courses. For this Reason some Women bring Fruit without Flowers, because they have not Seed enough to excite the Terms, but Quantity sufficient to form an Infant; witness *Montauban's* Wife, mentioned by *Rodelet*, that was brought to Bed Twelves Times, and another mentioned of *Foubert*, that had Eighteen Children, though both were wholly Ignorant what Flowers of Women were.

3. Besides, a Young Maid of Fifteen becomes Vigorous and Daring, whereas some Years before she was Timid and Cowardly. The Voice grows stronger, her Eyes becomes sparkling, the Colour of her Face is lively, she is of a Gay Humour, Proud of shewing her Bosom, that swells little by little, to signify that she is fit to be counted a Woman; her Breast is risen to the Height of Two Fingers breadth, and her seething Blood is ready to extravasate. Nay, she gives Proofs of the secret Fires Nature has kindled in her Bosom to her Mother; and as some small Heats and Passions  
are



are Natural to her at such a Time, she ought to be closely watched that she may not be wanting in what is seemly in the Sex; but for the most Part all Care and Strictness is baffled by her Contrivances.

Indeed, the Seed of a Young Maid being mixed with her Blood, not only makes it ferment, but also heaves her Breasts, heats her Fancy, and inspires her with Love, in order to perpetuate herself by Means of Generation.

4. 'Twas certainly for want of Seed that *Phaetusa* missed her Terms at the Flower of her Age, and became so dry by mourning for the Absence of her Husband, that the Testicles, without doubt, being deprived of their usual Function, and turning hectic and deficcated, were not longer in a Condition to furnish Matter to ferment the whole Mass of Blood, so that she was no more a Woman in regard to her Courses. She also lost her Temperament so far as to assume that of a Man, without changing her Sex, being all over Hairy, and having a great Beard, as *Hyppocrates* reports.

5. Lastly, if it is true what is recorded by Physicians, *viz.* that Women that have their Womb and Testicles taken out have had no Terms, Motions, or Efforts, which Nature makes from Time to Time to discharge the superfluous Blood, one ought to believe also, that the Principal Parts that contributed to ferment the Blood in the Veins being lost, these Periodical Evacuations have been stopt by the same Reason. Experience teaches us, that if the Egg-bag is torn from Hens they lay no more Eggs; and as this Part in Birds bears some Resemblance to the Testicles of Women, there is no doubt but by taking away of these Parts they lose what contributes to the Generation of Seed, the Power of perpetuating themselves, and also their Right of being reputed Women, by Reason of the want of these Periodical Flowings.

Therefore



Therefore it is certain, that the most subtil Portion of Woman's Seed, or, if you will, the Seminal Vapours, are the Principal Cause of the Terms, and that the Constitution, Plenty of Blood, Influence of the Stars, and other Reasons that are commonly given for this Matter, are only remote, and Second Causes thereof; which may contribute to render the Terms more or less abounding, or make them flow sooner or later.

The Quantity of Menstruous Blood ought not to surpass Eighteen or Twenty Ounces; this Quantity is not equal in all Women, some lose much in a great while, and others little in a little while. I know that *Mademoiselle L——* has but Twelve Days in a Month free; the Terms being so Plenty during Eighteen Days, that they may be ranked amongst Things that happen contrary to the Laws of Nature. Neither can any Thing be determined, either as to the Quantity, or to the Time, the Terms ought to last. Health, Sickness, Constitution, Way of Living, Employments, Climates, Season, Temperature of the Air, and several other Things, causing an Alteration in all Sorts of Evacuations.

## A R T. VI.

*Curious Observations of the several Period of the Formation of the Foetus.*

**E**Very Part and Humour is disposed for Generation in the one or the other Sex. The Young Man being in a Condition to Copulate, and the Young Woman prompted by Nature to Generation; she being thus disposed, a small Matter will get a Child, and her Amorous Parts are in such a Disposition to form it, that she will conceive at the least Approach

of



of a Man. One may compare her Amorous Parts to a Piece of Amber heated by rubbing, which will attract a Straw as soon as you will put it thereunto.

The Woman then has no sooner received the Matter from the Man by such an Amorous Alliance, but 'tis pressed on all Sides to make it swiftly pass in either of the Ejaculatory Vessels, to the End that being mixed with hers, it may cause Conception.

It is in One of these Conduits that the Principles of our Body and Soul unite; and 'tis also in that very Moment, that God, who knows every Thing we do, seems to be, as it were, obliged to send an Understanding thither, which according to the Opinion of *Gregorius Nissenus* is to take Care of all the Organs of the Body, where to lodge them, to be afterwards able to rule its Operations and Manners; to the End, adds he in another Place, that it may not One Day find fault with God for having put it in such a Body and Soul as are not disposed to follow its Secret Precepts and Interior Motions.

A Man that has himself made the Instrument he plays upon, has no Reason to complain if it does not agree in all its Parts; he was Master of his Matter, and he might employ and dispose of it as he should judge most fitting, insomuch that he has nobody to blame but himself for the Faultiness of his Instrument, or its false Harmony.

But this Subject being of itself very intricate, and including some New Opinions, I am resolved to divide it into Four Articles, where, as much as in me lyes, I shall make appear the Steps and Degrees of Nature in the forming of us in our Mother's Womb.

Because I may in the Sequel of this Discourse stand in need of the Word Conception to express myself on the Subject I treat of, I am afraid the Mind of the Reader may often be in suspence upon the divers Significations I allow this Word, without being advertized beforehand: Therefore when I say, that a Woman hath



hath conceived, and that her Conception is Advantageous, I take this Term in an Active Signification; but when I say that our Conception is accomplished in the *Cornua* of the Woman's *Matrix*, and not in the *Matrix*, as People have been hitherto persuaded, then it has a quite opposite Signification, and ought to be taken in the Passive.

*The First Degree of the Formation of the Foetus.*

Nothing seems more certain to me than to say that Conception is a Mixture of the Man's and the Woman's Seed; and nothing more uncertain or more hidden than the Place where Conception is made.

It has been believed hitherto, that the Womb was the Place where we began to be formed, because Children have always been found in its Cavity; and nobody ever fancied that Conception could be any where else; for tho' Children have been seen in the Horns of the Womb, yet it has been deem'd to be contrary to the Laws of Nature, and that Providence by its secret Orders never destin'd such a Place for the Beginning of Life. I own that the Opinion which puts the Place of Conception out of the Cavity of the Womb is full of Difficulties, and that there are strong Reasons and faithful Experiments required to convince us thereof.

Since there has never been any Seed found in the Cavity of the Womb after Amorous Embraces, whereas it may always be found in the Horns, provided the Woman is fruitful, it must be granted that we are rather formed in those little Conduits, than in any other Place.

Indeed the Exactness I have used in dissecting several Bitches immediately after being warded, has confirmed me in the Opinion I am, *viz.* that the same happened to Women; and that Conception was rather made in the Horns, *Tubæ*, or Ejaculatory Vessels of the Womb, call them what you will, than in the Cavity of this Part.

No Blood passes swifter in the Arteries, no Chyle distributes sooner in the *Arterial* Vessels, than the Male's



Male's Seed insinuates itself into the *Matrix* of Animals; which made *Harvey* believe, who dissected a great many Hinds, that Conception was made after a different Manner than what People had fancied before him. He believed, but after a particular Manner, that since he did not meet either with the Cock's or the Stag's Seed in the Secret Parts of the Hen and Hind after having copulated, that the Seed of the Male either did not enter into these Places, or if it entered, it went out again, only leaving behind its Impression and Character. Hence he form'd this Opinion, that Generation was perform'd after the same Manner as a Man Infected with the Plague communicates his Distemper to another, *viz.* by Contagion, or some Invisible Spirits; or else as a Thread that has but touch'd a Loadstone attracts another Thread by the Vertue that is communicated to it; so that, adds he, the Conception of an Infant is just as that of our Thoughts. Our Eyes see Objects, our Memory preserves the Idea's of them, and our Souls conceive the Consequences: After the same Manner we touch a Woman to impregnate her, and she does not conceive because the Seed of the Man is offered to the *Matrix*, but because it has touch'd her, and communicated its Vertue unto her. 'Tis upon this Account, says he, that the Twentieth Egg of a Hen is Fruitful by the Impression of the Cock's Seed made upon the Body of the Hen, which only has been touch'd thereby one single Time.

But without confining myself to this Opinion, which appears too Metaphysical for Natural Works, let us proceed to prove that the Union of the Man's and Woman's Seed, which we call Conception, is made after another Manner.

1. 'Tis commonly observed, that Women are more Amorous before or after Terms than at any other Time, Nature prompting them at such a Time more to Copulation; they are also then more subject to conceive.



2. If the *Fætus* was formed in the Cavity of the Womb, what Probability would there be of its resisting the Flux of the Terms, which must run in great Plenty from the Bottom of this Part? The Infant that is to come would be destroyed thereby, and the Womb being all moistened, would not be able to retain it, or prevent its going out with the Blood, and then no Conception would happen in the Beginning of the Terms, which is contrary to Experience. It would be the same at the latter End of Menstruation, for the Womb is still at such a Time too moist to keep the Present that has been made it; it would receive it better a Fortnight after, because being then more dry, it would be more dispos'd to press the Seed that is communicated to it.

But since Experience teaches us, that Conception does not so often happen between the Terms as immediately before or after, I am inclined to believe that Conception is made in some other Place than the Womb; I cannot fix upon a better Part than the Horns, wherein Children have often been found: For at the beginning or ending of the Terms, all the Vessels of the Womb are open, either to discharge superfluous Humours, or else to receive what Seed is presented to them.

After this Manner the *Fætus* may avoid the Disorders that happen in the beginning of Breeding; whereas it must needs be liable thereunto if it began to be formed in the Cavity of the Womb.

3. The Ancients knew as well as we that the Matrix of Women had but One Cavity, yet they have left us in Writing, that Women felt more Pain and Motion on the one side than the other, which agrees with Modern Experience; for those Physicians that have made it their Business to know the Effects and Circumstances of Breeding, have learned, that Women feel, for the most part, more Motion in one Part of the Belly than the other. The Infant beginning to stir more by the Motion of its Heart, and  
its



its little Arteries, irritates the Ejaculatory Vessel which it inhabits, to make it unload what it contains; and because this Vessel has not room enough for an Infant that now stands in need of a larger Space, and more fit for perfecting itself, it rids itself by its Circular Motion of the *Fætus*, and throws it into the Cavity of the Womb.

'Twas believed to the Days of *Fernelius*, that the Stone was engendered in the Bladder, where 'tis most commonly found; but since People have been disabused, 'tis believed that it has its first beginning in the Kidneys. After the same Manner these small Pains and almost imperceptible Motions Breeding Women feel, induce me to conjecture that the *Fætus* begins to be formed in one or the other of the *Cornua* of the *Matrix*.

The Substance, Figure, Action, and Use, of these Vessels is very convenient for this Employ. They are of exquisite Feeling, being Membranous and Fleishy, fit for enlarging and feeling the Irritations of the *Fætus*, their Figure is very proper for discharging what they contain, they are almost always full of Seed, and have a Motion by which they may keep off any Thing that might do them Injury. We have too many Proofs of their Motions in the Suffocations of the Womb; and I can assure that I have at divers Times perceived the Motion of Bitches Wombs, which I have dissected alive, to be near a-kin to that of our Guts, which we call the Peristaltick Motion.

'Tis therefore these petty Movements of the *Cornua* that Breeding Women feel both on one Side and the other, which makes us believe that the *Fætus* is first moulded in these Places.

4. But besides, How could Conception be performed after great Scars in the Womb, if 'twas not without its Cavity? We know, even upon the Relations of *Roussset* and *Baubin*, that some Women have conceived after their Womb has been opened, or after their having suffered great Abuses therein. The Womb would not then be capable of this Business, it would



be of too ill a Conformation, and the Membranes being weakned and parched by the Wounds, would no Ways be able to compress and close up for Conception ; whereas receiving only the *Fætus* from its *Cornua*, its Business is afterwards only to retain it, and keep it to its last Perfection.

5. Moreover, to confirm my Opinion, I shall relate what Experience has taught me on this Subject. I know some Women that are used to lay always on their Right Side when they lay with their Husbands, and in this Posture they are for the most part Carefessed, and do conceive Boys : One can give no other Reason for this Accident but what will favour my Opinion ; for the Man's Seed being received into the Womb, situated in the Posture mentioned, cannot by its own Weight but chuse to drop into the Right Horn, where Boys are for the most part formed. This Observation has been made by *Rhasis*, as well as myself, when he says, that Women that lay for the most part on the Right Side seldom breed Girls.

6. On the other Hand, I have often observed, as well as *Fallopious*, that the Flesh of the After-burden was never that which is in the middle of the bottom of the Womb, but towards one Side or other, because that after a Month, or thereabouts, the Wad, which shuts up the Infant, knits to that Place of the Womb that is nearest the Mouth of the Vessel whence it comes out ; which would not happen thus if Conception was made in the Cavity of the Womb.

7. Nay, *Riolang*, one of the most Celebrated Anatomists of our Age, authorizes this Opinion, by saying, that he has often found *Fætus*'s form'd in the Horns of the Womb ; and the dead Child a Foot long, which went out from the Bottom of the Womb, and *Harvey* had a Mind to cut, came from no other Place than the Ejaculatory Vessels.

8. I find in my Notes, that about Twenty-three Years ago, an Antient Physician, by Name *John Crier*,



tier, a very Learned and Sincere Person, told me a Passage which he had from Mr. *Mercier*, Physician at *Bourges*. ‘ The Wife of Mr. *Agard*, Lieutenant-Criminal of that Town, (whose Health he took Care of) Conceived, and was pretty well till about the Fourth Month, after which Time she felt most exquisite Pain and Weakness in the Kidneys and Belly, particularly on the Right Side, all which exhausted her to that degree that she died without being deliver’d: She was open’d the 2d of *January* 1614. there was found in the Right *Cornua*, or Horn of the Womb, a Girl of about Six Inches long, being at that Time in her usual Figure and Situation: That we may by this conclude that Conception is made elsewhere than in the Cavity of the Womb; and that the Child being pretty big, and not able to abide in one of the *Cornua*, it must of Necessity come out to perfect itself, or else occasion the Mother’s Death.

I may also bring *Hyppocrates*’s Authority upon the Stage, who speaking of Superfetations, says, ‘ That if the *Fætus* is descended in the Womb, when the Woman breeds a second Time, this second *Fætus* cannot live, and this Woman miscarries. The Reason thereof is plain; for as it is not formed in the Place destin’d by Nature for the Conception of Children, it finds nothing fitting, either for Formation or Nourishment in another Place. *Aristotle* confirms this Opinion, and Experience authorizes it; for we see, that the second Conceptions, which are made in the First Month of Breeding, succeed, for the most part; that the Woman nourishes both Children, and brings them into the World, as if they were conceived in the same Moment: But if Superfetation happens some Months after the first *Fætus* is formed, and after the *Cornua* of the Womb are incumbered and stopped up by the Humours of the Child, which notwithstanding happens very seldom, the second Child cannot live, which the Story related by *Aristotle* evinces clearly.



After all that has been said we may conclude, that Conception, according to the Laws of Nature, is made in the Horns, and not in the Cavity of the Womb.

But *Kerkingius*, *Wharton*, *De Graef*, and some other Modern Physicians, are of another Opinion, not being able to believe that Conception is either made in the Cavity of the Womb, as the Ancients did hold, or in the *Cornua*, as I advance, but they maintain 'tis performed in Womens Testicles, they being full of Eggs, as the Ovary of Birds : So that reviving the Opinion of the Ancients, who held that *Helen* drew her Birth from an Egg, they fancy themselves able to prove this Hypothesis by sufficient Reasons and Experiments.

They affirm Womens Testicles to be true Ovaries, wherein the *Fætus* begins to be formed: That the small Cellules these Parts are composed of are full of a Liquor like unto the White of an Egg, which, according to the Opinion of Anatomists, is the Woman's Seed: That this Seed being impregnated by the fluid and spirituous Particles of the Man's Seed, passes into the *Tubæ*, in order to enter afterwards into the Testicles, and communicate its prolifick Virtue to the Egg or Eggs that are nearest to the Membranes of the Testicles, or most disposed to receive an Impression, when One or Two *Fætus*'s are engendered : That one of the *Tubæ* serves to communicate to the Egg that is disposed in the Ovary what it has receiv'd from the Womb: That the same *Tubæ* abide, as 'twere, glued to the Testicles, to make an Impression of Fertility, or to receive the Egg, where the *Fætus* is already forming, which happens upon the Third in Rabbits, and may be in Women Five or Six Days after Conception, as *Kerkingius* thinks. That the Vessels on one Hand, and the little Balls on the other Hand, ( for thus they call them indifferently, ) grow bigger ; and that the Cover or Bladder which contains the Woman's Seed, and is an essential Part



Part of the Testicle, growing also bigger, becomes Glandulous, in order to preserve the Spirits of the Man's Seed, (which are the Agent of the Creature that is to come,) as also to furnish the Ball or Egg, with Humours to form and maintain the *Fœtus*: That this same Fertil Seed has other Covers besides the Glandulous Substance 'tis wrapt up in, and that these Covers or Membranes are the *Chorion* and *Amuros* of the *Fœtus*; that the Case or Glandulous Cover opens to let through a Nipple that is formed upon the Membranes of the Testicles the impregnated Egg, which enters the Testicle by the proper Virtue of the Testicle, or its own Disposition: That afterwards this impregnated Egg or Ball being fallen into the *Tuba*, falls also into the Cavity of the Womb, where ripening, it becomes a perfect *Fœtus*: Lastly, that the impregnated Egg is distinguished from the *Hydatidis*, they being knit to their Cluster of Flesh, as a Bunch of Grapes; whereas the *Fœtus* wants a Hold, and descends commonly from the Testicles into the *Cornua*, and afterwards into the Cavity of the Womb.

This being thus stated, they conclude, that the *Fœtus* draws its Origin from the Woman's Testicles, and not the *Cornua* or Cavity of the Womb.

In my Opinion this Hypothesis includes more Difficulty than that of the Antients, for it maintains so many Things that appear impossible, and can hardly be well explained by these that are most for it, that no wonder such a small Number of Physicians embrace this Party now-a-day.

How can it be conceived that the *Tuba* should bend, and make the large Ligament obey, without the Woman feeling its Motion and Bent, which must needs be painful? And how can the Testicle that floats in the Belly be so unshaken as to abide always in its Situation, and wait for the joining of the *Tuba*, in order to receive the Genital Impression from the Male Seed included in it? But in reality these Mo-  
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tions of the Parts are only contrived to support their Hypothesis, and flatter their Pretention.

Besides, let them make the Man's Seed as thin and Spirituous as they please, how can it possibly enter the Pores of Two strong Membranes? And where can they show such another Proceeding of Nature in the Woman's whole Body? The Animal Spirits must have Channels to pass through, and must the Man's Seed, which is much Courser, have none?

Again, how is it possible that the impregnated and animated Ball, being then as big as a Green Pea, can make its Way through the Two Glandulous Covers and the Two Membranes of the Woman's Testicle, to enter into the *Tuba* by its joining, without the Woman's perceiving any Thing thereof? Are these Membranes less sensible than the rest in the whole Body? And a Membrane being, according to *Galen*, a flatted Nerve, how can it break without Pain? Besides, the Nipple invented by *De Graef* is not to be met with in all Women, as he assures us, and there is Reason to believe he has invented it on purpose to cover his own Blindness.

Moreover, this Solution of Continuity is against the Laws of Nature, which abhor it, and no such Thing was ever seen in a Woman: I confess some Parts are observed to dilate upon extraordinary Occasions, as does the *Vagina* in Child-bearing, but no Part was ever observed to break or open, according to the Laws of Nature, except to finish a Distemper, as in Abuses.

In one Word, no Wound can be made without Effusion of Blood, and extravasated Blood cannot keep without corrupting, and the Woman's being made sensible thereof. Nor can the Wound the Egg or Ball makes in coming out of the Testicle, and the Ulcer that must follow thereupon, consolidate and cicatrize in such a Spermatick Part, as the Woman's Testicle is, but the Woman must feel some Pain.

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In fine, how does the Testicle get rid of the Egg it contains? Is it by a sensible, or insensible, Motion? And how can the Expulsive Faculty, *De Graef* fancied, fling out the Egg by its own Disposition, as if 'twere a troublesome Excrement? All these Difficulties have obliged me to quit that Party, and to wonder how any Sensible Men could be induced to embrace it. But as there are several Actions in Men and Women that have latent Causes, this may be said to be one of the Number; for granting it to be true what has but lately been confirm'd to me, *viz.* that *Mr. Du Verney*, the King's Anatomist at *Paris*, shew'd a Testicle, 1691, that contained a kind of Head, in which was observed the Place of Eyes, with Two Eye-lids that had Chiliary Glandules, and a kind of Eye-brows adorned with Hair, a Forehead with a little Hair, and an Eminence furnished with Three Teeth disposed in a Triangle, as big as those of a Child of Four Years; Three others in the Fore-part of the Face of this Monster, and in the hindermost Part Five more, *viz.* Three Cutters and Two little Grinders: Granting, I say, this History to be true, as several Persons assure me 'tis, we may suspend our Opinion upon this Matter, till such Time as the Curiosity and Labour of Anatomists can show us some other Formation of the *Fætus* in the Woman's Testicle; for we must not establish an Hypothesis in Physick upon one single Experiment, but wait till something more real is known of the same Part, in order to be perswaded, that Man derives his Principles, and begins to be formed, in these Parts.

Conception is no sooner over, but God, by Orders of his own Establishment, creates a Humane Understanding to be placed in that little Body, which begins to be formed.

This Understanding is sent to it in Quality of an Ambassador, and must one Day render an Account of its Negotiation, because 'tis to represent, wherever 'tis, the Character of the Master that sent it.

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This Understanding mixes with the Soul, or rather joins and unites with its Substance: Nay, what is more surprizing, it unites to the Spirits and Bodies of Men to make up in process of Time one Man, Animated by one single Form. It would be difficult to conceive how Substances, so different from one another, join amongst themselves, if Experience did not daily convince us thereof; for if to die is the Disunion of these Two Parts, to live must assuredly be an Union and Society of these Two Substances.

If I should be put to the Proof of these Four Parts that compose us, I could find no better than that which St. Gregory of Nice furnishes us withal, when he says, *Since God, who is an Infinite Being, is mixed and united, yet without any Confusion to the Soul and Body of Jesus Christ, which is a Creature; we may believe, that our Understanding may join with our Soul, and our Body by Decrees from above; inso-much that from these Two first Substances there proceeds but one Form, by which we are animated.*

The Seed of Man then entring into the Horns of the Womb, makes the Woman's Seed swell, and serves as a Ferment for the Production of a Child. A Serous and Spermatick Matter, which is found in a Fruitful Woman's Seed, being one of the chief Reasons of its speedy distribution, and mixing with it to serve for a Vehicle. The Activity of the Soul of the Man's Seed, and its Plenty of Spirits, do not a little contribute towards its swift entring. The little Valve, which is at the Mouth of the Ejaculatory Vessel, favours also the Entry of this Matter. It is loose before and after the Terms, in order to facilitate Conception, that is sooner made then than at any other Time. The Interiour Membrane of these Vessels having so many Folds, and the Passage it forms at the Mouth being so narrow, that there is no room to doubt but what is once got in, will not come out before its Time.



It will be good to observe here, what we elsewhere have taken notice of, *viz.* That the Horns of the Womb have Three or Four small Cellules, which serve for a Form or Measure to the Woman's Seed, and for the Matter of every Child; this has induced some Lawyers to believe that the Womb had Seven Cellules, taking the Cavity of the Womb for the Seventh. The Matter which forms the Woman's Seed comes little by little to the Testicles, and is filtered through the Nervous Substance of the Ejaculatory Vessels. This Excrement dropping afterwards by degrees into the Cavities of these Vessels, assumes the Figure of the Cellule 'tis received in; and the Natural Heat which is perpetually at Work upon all that is in the Body, acting also upon this Seed, produces a kind of tender Skin about it in the Form of a Ball. This Membrane is not so hard or rough in the Place where the Ball received the last drop of Seed, as elsewhere; and 'tis through this Place the Man's Seed is communicated to that of the Woman's, as the Cock's Seed is communicated to the Hen's Egg by the Yellow Speck, and the Humour of the Earth filters in the Seed of a Plant through its Buds. I have remarked in a brooded Egg, that after the first Day the Speck, Scar, or little White Point, call it as you will, which is encompassed with a dark Circle, is by far larger than it was before it was sat upon. The Second and Third Day the Speck being increased as much again as 'twas before, made me judge that the Soul of a Chick resided in this Part; that 'twas by this Place the Cock's Seed entred into the Egg; and that the Heart was going to be formed there, since there happened such a sudden Change in that Part.

'Tis then to a little point of the Woman's Seed, if I may be allowed to compare Brutes to Women, that the Soul of Man is communicated with all the Matter that brings it; which happens in the very instant that Conception is perfected, and at such Time,



as we have elsewhere shewed, the Understanding appears to dispose all the Parts to obey its Orders for the future.

As Fruit enjoys the same Soul as the Trees it hangs on, and being pluck'd off, carries in its Seeds Principles like unto those Trees it grew upon ; so the Ball of the Woman's Seed being tied by a small Fibre in the Ejaculatory Vessel, enjoys the same Soul as the Woman : But as soon as this Ball is rendred Fruitfull by the Man's Seed being mixed with it, then it has an Independending Principle, and a Soul particular to itself.

What makes me believe that this is so, is because I saw, the 23d of *January*, 1680, *Mademoiselle L—*, after very dismal Gripings, void about 200 Balls or little Eggs without Shells. Every Ball was knit by its little Tail, that held to Fleshy Fibres woven and twisted together ; one half of the Balls were as big as one's Fingers End, and the other half as big as small Pease. They were all transparent, and the Membrane that covered them pretty hard. The Humour contained in them was clear, and in some Measure glewy ; it was somewhat blackish, and bitter to the Taste ; and I no ways doubt but it may be such Balls that Occupy, for the most Part, the Horns of the Womb. As these were not impregnated by the Husband's Seed, and the Ejaculatory Vessels had rejected them as useless ; they were, without Controversie, the Cause of this false Conception.

The Seed of both Sexes being mixed, communicate to one another their Reciprocal Qualities. The little Bitterness of the Man's, together with its Rank and Sulphurous Smell, penetrating all the Parts of the Woman's Seed, and putting all its small Bodies into Motion ; and the Woman's Seed being of a Substance somewhat Viscous, and a harsh Quality, does not yield at the first touch to that of a Man. Thus the Action is slow, and the Motions of the swelled Mat-



ter languishing; inſomuch that nothing can be obſerved in the Formation of the *Fætus* before the 9th or 10th Day, or rather not till after a Fortnight, after which one may obſerve the Transparent Bladders, and in proceſs of time the Drop of Blood, and the *Punctum Saliens*, which by its Motion affures us of Life being there.

But before we proceed further, let us diſcover after what manner Nature proceeds in fermenting the two united Seeds; for ſince 'tis agreed that we ſubſiſt only by means of Fermentation, it muſt be by the ſame Means we begin to be formed.

We know that Leaven has two Subſtances. The Coarſer Part of it becomes of the ſame Nature with the Matter 'tis mixed with, and the more ſubtil raiſes this ſame Matter, by penetrating and ſtirring the different Bodies of the whole Maſs. Thus the moſt Earthly and Vifcous Part of Man's Seed ſerves for the Compoſition of the Spermatick Parts of the Child, and the moſt Spirituous is in Part employed to produce the Spirits and Soul of this ſame Child, which is performed by a Fermentation, cauſed in all the Matter that enters the Child's Compoſition.

The more Subtil and Penetrating Parts the Leaven hath, and the eaſier the Matter is to manage, the forwarder is its Actions: Witneſs Boys which are ſooner formed than Girls; and Male Pigeons, which are hatched for the moſt Part before the Females, the Matter they are made of being endowed with more Heat and Spirits.

The Seed of Man then ferments by degrees the whole Maſs of the Ball in precipitating the moſt Agitated and Spirituous Parts. Its rank Smell diſſolves and opens the Matter, the Sulphureous precipitates it, the harſh Quality of the Seed gathers and hardens it to that Point, that at the end of Ten or Twelve Days there is elaborated in the lower Part of the Ball a Drop of Water, clear and transparent as melted



melted Chryſtal, which is the Elixir and Extraſt of the Spirits of both Sexes. This little Blister is commonly divided in Two, ſometimes in Three Parts, in we believe *Cognatus*, and *Felix Platerus*. The latter affirms he has ſeen a Woman that had a falſe Conception every Year, who rendered one Day a Ball Round and White, of the bignefs of a Hazel-Nut which was covered by a little thin Membrane, (which we may call *Avinios*,) and included Three ſmall Transparent Bliſters, the lowermoſt of which was the paleſt.

In this *Diaphanous* and *Chryſtalline* Humour the Soul takes up its Reſidence, in order to obey the Superior Commands of the Underſtanding, which Occupies no certain Place; yet is everywhere in this little Body to diſpoſe its Organs as it thinks moſt convenient. In the lower Part of this Ball, where this Phyſician obſerves the paleſt Blister, is placed the weightieſt Matter of the moſt Spirituous Parts of the Two Seeds. It ſerves to form the Brain, which is the biggeſt Part in the *Fætus*, and withal the heaviest and coldeſt. Thus we obſerve, that the Head of an Infant in its Mother's Intrails is always lowermoſt, when ſituated according to the Laws of Nature.

Indeed there is a Transparent Drop of Water perceived in a brooded Hen-Egg at the beginning of the Third Day, and I am apt to believe that 'tis there the Heat is formed to work afterwards all the Organs that may ſerve for its Motion.

This little Body, which is formed in its Mother's Intrails, is already as an Emancipated Infant, which ſtands in no need of any Help but its own to put its Parts in order, and place them where they ought to be: Yet Nature, that foreſees its Wants, ſwells the Paſſage where 'tis formed, and draws by degrees ſuch Aliment as is neceſſary for it from the Teſticles, and ſome ſmall Nervous Veſſels that ſlide from the Womb to the Horns. It does the ſame on the other ſide,



side, sending Matter to the empty *Cornua*, as well as to that which is full; so that the Ejaculatory Vessels swell almost alike; and I have seen some that have been as big as my Finger.

Towards the 14th Day after Conception, more or less, according to the Heat of the Womb, Plenty of Spirits, Difference of the Sex, Vivacity of the Soul, and in fine, the Temperament of the Woman and the Womb too, there grows in one of these Transparent Blisters a Drop of Blood which moves of itself, and I do not doubt but 'tis the *Auriculæ* of the Heart, which by the first Movements of Contraction and Dilatation intends to rear Organs of Life to the little Infant that begins to be formed; for as it belongs to the Understanding to rank every Part in their Place, after having given them a convenient Figure, so it belongs to the Heart to perfect and nourish them.

I own I am troubled to say, whether the Blood is formed before the Heart, or the Heart before the Blood; but let it be what 'twill, I am satisfied the Instrument ought to be made last, by reason the Understanding does not take the working of the Heart in Hand, but for the Reception of the Blood, to distribute Humours, and to communicate Heat and Life to all the distant Parts of the Body. But as Fermentation has given a Being to this little Body, so 'tis but reasonable Fermentation should accomplish it by Means of Ebullition, which is perpetually in its Heart.

Those that have closely observed a Brooded Hen-Egg after the Third Day, may have found as well as myself, that near the *Cicatrix*, where the Three Blisters, clear as Rock-Water, were formed, there appears a Drop of Blood, which is truly called *Punctum Saliens*, because it has regular Motions, and Contracts, and Dilates, as the Heart doth.

That Part of the Animal which is first formed in the White of the Egg, near the *Cicatrix*, by  
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the Industry of the Soul, is that which in process of Time accomplishes the Chicken.

The Drop of Blood which appears a Fortnight after Conception, is a Principal Part of our Body, the Organ of all the Operations of the Soul, the Origin of the Spirits, and the Source of all the Sanguine Parts, the Seat of the Natural Heat, the Throne of the Radical Moisture, through which we Live; in one Word, the Extract of the Soul of our Parents, and bears Resemblance to the Oil we draw from the Seeds of Plants.

*The Second Degree of the Formation of the Foetus.*

The animated Ball or Egg continues still in the same Place Nature first put it in. It swells but little, there being hardly any Humour able to come to it. The intelligence which is included in this same Ball or Egg is busie to build a Habitation for its abode, but has not Materials enough for the moulding of all the necessary Parts, without receiving it from elsewhere. The most Spirituous Matter is employed and turned into a Substance like melted Glass, wherein may be observed the *Punctum Saliens*. This *Punctum* afterwards distributes Matter and Spirits for the forming and nourishing such Parts as shall be first moulded.

No wonder a Drop of Blood is formed of the purest Portion of the Blood, such Alterations being common in Nature, and within its Reach; for seeing the Parents Seed is deriv'd from the purest Portion of the Blood, there is no Difficulty in believing it may return to the like Substance, and be resolved into its Principles. The Aliments change into a White Matter in the Stomach, what Colour soever they are of before. And daily Experience shews us, that Red may Artificially be changed into White, and White into Red, by the Admixture of some Liquors. That there can be no Reason to stand  
amazed



amazed at the Soul's, or rather Intelligence's, forming Blood and Red Humours of the Seed of our Parents.

Generation advances after a surprizing manner, the Twentieth Day the Heart beating stronger, and moving with more Force than before: The Sides of the Vessels 'tis shut up in are irritated so, as to budge and make a small Peristaltick Motion to discharge the *Depositum* into the Womb Nature has entrusted it withal.

There is always another little Blister observed under the Heart somewhat Palish, and of a Horn Colour, as *Cognatus* found it, which increases more than the rest. And I make no doubt, as I have elsewhere observed, but 'tis the Brain which is made at first only upon the Account of the Heart, according to *Aristotle*, and ought to have a Share in forming of the Spermatick Parts, as the Heart forms the Sanguine ones.

The Blood and Intelligence do every Thing in the Formation of the *Fœtus*. And though 'tis impossible in the first Month of Teeming to perceive any Blood come from the Arteries of the Mother for the Nourishment of the *Fœtus*, yet that White Spermatick Nervous Liquor which is perpetually brought to it, is without Controversy nourishing, and comes from the purest Portion of the Woman's Blood. The Blood is made of Two Sorts of Matter, one is concocted, the other is crude. The latter is nothing but Chyle not yet turned into Blood, yet is friendly to Nature. This Humour being very plentiful in a Breeding Woman, serves to nourish the Child, filtering through proper Pores for this Purpose. Besides, the Man's Seed, by communicating a fermentative Quality to the whole Mass of the Woman's, renders it liquid, and melts, as 'twere, Part of it to serve for the Nourishment of the *Fœtus*.



The Horns of the Womb fill with this Liquor, in order to furnish the Embryo with the most adequate Aliment; that wherein the *Fetus* is not, being always stored; and the other, which keeps Nature's precious Treasure, is furnished from the Sides of the Fringe, the Humour not being able to flow out: It thickens and crowds in among the Fibres, which are very numerous in this Place, so as to stop up the Extremities of these Vessels entirely.

The Ball or Egg grows every Day after a surprizing Manner: And as Seed flung into the Ground swells, and is nourished by the Humour that penetrates its Membrane; so the most subtil Portion of the Woman's Seed, that touches the Ball or Egg, sweats through the little Membrane that composes it, to relieve its Necessities: In this same Manner a little Hen's Egg grows bigger in descending from the Egg-bag without being knit to any Part of the Hen, as Experience fully informs us.

The Five and Twentieth Day every Thing is more forward; the Lungs and Liver are perceived to grow at the Extremities of Veins or Arteries, it being very difficult to determine what the Vessels are we behold, because deprived of Motion; but if I might guess, I should rather take them to be Arteries than Veins: The Liver and Lungs grow at the Extremity of these Vessels, as Agarick does on the Lark-tree; at first they seem Whitish by the Disposition of the Fibres framed by the Intelligence, and afterwards somewhat Reddish by the Afflux of the Blood of the Heart.

Although the Red Humour of the Heart increases daily, yet it has no other Matter to multiply itself by than a subtil Part of the Seed, which is consumed between its Membranes, and flows from the Woman's Testicles, according to what we have observed.

By this Proceeding of Nature 'tis evident, that the Blood is made before the Lungs and Liver, that there is Motion before the Brain is formed, and that the



the Body is nourished and increased before the Stomach is in a Capacity to make Chyle, and the Intestines to distribute it : There are also Excrements seen of the Second Concoction, and the Liver is sooner made, but the Gall-Bladder may be perceived by its Green Colour.

The Womb continues still empty in abundance of Women; and though the Terms often flow in some Young, Sanguine, and Plethorick Persons during the first Months of Teeming, yet it does noways hinder Generation in other Parts : The Vessels of the Bottom of the Womb, as also those of its Neck, yeild commonly a greater Quantity of Blood than usual; and when it happens otherwise the Women are indisposed, and ought to be let Blood, for fear the Blood, that sojourns about the Privy-parts, may cause some Disorders both to the Mother and Child; or else the Womb being too much moistened thereby, be rendered unfit to receive a Present from other Vessels.

The Twenty-ninth Day the Brain augments considerably, and its clear Water is seen in greater Quantity than before: The Lungs are visible, the Liver almost made, the Spleen is about being formed, and the Kidneys begin to appear; but all these Sanguine Parts are not as yet altogether Red. The *Spina Dorsi*, or Back-bone, and the Ribs, are like unto small Fibres. In fine, every Thing perfects after a surprizing Manner: The Heart is no Redder than the other Sanguine Parts, but beats stronger, and more regularly: It works and stirs with so much Force, as to encrease the Wormlike Motion of the Ejaculatory Vessels.

The *Fætus* inclosed in the animated Egg or Ball grows to that Degree as to be strengthened in that Place, having Occasion for a greater Space to be at Liberty to Perfection itself, and seek for Nourishment, which it does not meet with in sufficient Quantity where it is.



At this Time some of the more sensible Women feel a Motion, like that of Ants, in one or other of the Sides. Mrs. C——, who had several Children, felt always the Motion of the *Fœtus* the Thirtieth or Thirty-third Day, which happens upon the animated Eggs or Balls coming forth, and by the Motion of one of the Ejaculatory Vessels, in order to get rid of it, one may know by this whether 'tis a Boy or a Girl the Women goes with. The first being commonly on the Right Side, and and sooner formed than the other, which commonly abides in the Vessels of the Womb to the Fortieth or Two and Fortieth Day.

*The Third Degree of the Formation of the Fœtus.*

The Soul having built the Heart for its principal Residence, and to be in a Capacity to obey the Humane Intelligence, takes Care to secure it on all Sides from what is hurtful, encompassing it with a strong Membrane to defend it from the Assaults from within, producing a clear and sweet Water to refresh it in its perpetual, and sometimes violent, Motions, and raising afterwards Ramparts of Bones to guard it against a Foreign Enemy.

As soon as the first Lunar Month is elapsed, the *Fœtus* changes Place, and falls down in the void Space of the Womb, where 'tis relieved and kept as Nature's richest Treasure, and being hugged and carested, seems to rejoice by almost imperceptible Motions the Mother is made sensible of.

By this hugging and squeezing of the *Fœtus* the Woman's Belly grows less than before; the Intrails purring up, and tenderly encircling the Child lately arrived. It's situated at the Mouth of the Vessel it came out of, between the middle of the bottom of the Womb, and the opening of its Ejaculatory Vessel. This Posture seems somewhat constrained, because the whole Space of the Cavity of the Womb may



may at such a Time easily be filled up with a tolerable Green Almond.

But the Parts of the Embryo are not as yet perfected. The Heart, Lungs, Liver, Kidneys, and Intestines, seem to be suspended, and, as 'twere, fastned without its Body. The Eyes are like Two small Black Points in the Forehead, the Back bone and Ribs seem stronger, the Hands and Feet begin to be formed, and the Vessels grow longer and larger; even those of the Navel begin to be perceptible coming forth to find Nourishment for this little Creature, as *Riolanus* observed in an Embryo he dissected.

The Embryo is nourished by what it meets with in the Membrane 'tis wrapt up in, which enlarges daily in Proportion to the greatness of the little Body inclosed, but so as to leave room for a White and Spermatick Matter coming from the *Cornua* or Horns, which is so necessary to the *Fætus*, that without this Principal Aliment 'twould soon cease to live.

But because it may be said that I impose upon People in recounting so many Particulars about the Formation of Man, as if I had been Eye-witness to the Actions of Nature, I am resolved to confirm what I have said by Experiments made by myself, and taken Notice of by Eminent and Learned Physicians.

If Brutes may enter into Comparison with Men, I can say, in the Observation I have made of the Nourishment of the Chick, that this little Creature is at first only nourished by the White of the Egg, it being most all wasted before it touches the Yolk, and the same Yolk is most entire some Days before the Chick comes out of the Shell. In the same Manner the Child is nourished in the Mother's Womb; the Blood of the Mother bearing Resemblance to the Yolk of the Egg, serves also for the Nourishment of the *Fætus* in the last Months of its Imprisonment.



*Avicenna*, One of the most Curious Observers of Nature that ever was, Authorizes this Truth : He perceived the *Fœtus*, as 'twere, suspended by Two Spermatick Strings, which both came from the Horns of the Womb, and I do not doubt, says he, but 'tis nourished thereby before it draws Blood from the Intrails of its Mother.

*Varolus* observed the same, *viz.* that the Spinal Roots of the *Fœtus*, which suspended it, come from the Two *Cornua* of the Womb in the Form of Hair : These small Strings are obliterated, according to this Physician's Observation, as soon as the Umbilical Vessels penetrate the Membrane the *Fœtus* is wrapt up in, and the Womb begins to distil a small Dew of Blood, which forms the After-burden, stiled very properly by *Arantio*, the *Liver of the Womb*.

As for my part I do declare I have applied myself to examine the Principles of Man's Formation, and found White Vessels among the Sanguine in the Wombs of Teeming Women I have dissected, descending towards its Orifice, and seeming to form several Valves to retain the Humour with more Ease.

At this Time the *Fœtus* is big as one's Thumb, in a Manner like a Hen-Egg, covered with its Membranes : The Head, being as big as the rest of the Body, contains a Substance like curded Milk, and the Mouth being open, one would take it to be a Dog without Nose or Ears ; The Principle Parts appear no longer to the Sight, the Sex is easier distinguished by the Diversity of the Secret-parts, which are the last made ; for the Intelligence having a Master peice in Hand, must take up some Time to bring it to perfection ; and I do not doubt but the Advantages the Privy-parts possess may have retarded their being formed. The Seat of the distributive Soul, the Parts by which Sensuality and Voluptuousness, are communicated to Man, by which he becomes Vigorous, Hardy, Stout, Ingenious and Fruitful, requiring a longer Period of Time to be framed.

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In the Second Lunar Month we distinguish Two Membranes about the *Fætus*; the First being visible, is called by Anatomists *Chorion*, and seems to be made by the Natural Heat, which acting on the Woman's Seed, when collected in one of the Horns, forms a Ball or Egg thereof. The Second is that which touches the *Fætus* immediately, called by Anatomists *Amnios*, by Reason of the Man's and Woman's Heat, which the Intelligence employed first of all to make the little Diaphanous and Transparent Bladder we descry in the beginning of Conception.

These Two Membranes grow in Proportion to the Encrease of the *Fætus*, and equally compress and enlarge the Womb: The Exterieur Membrane touches hard upon the Bottom of this Part, and by Means of a little Blood that flows in Drops, sticks and joins to its inner Surface; which Blood afterwards curdling, by Virtue of the Man's Seed, finds from its Sediment, and receives the Vessels the *Fætus* pushes forth for the Reception of such Aliment as is necessary and agreeable to it in its Prison.

Two Arteries proceeding from the Iliacs of the *Fætus*, accompanied with a Vein from the Cavity of the Liver, terminate in the Vessel at the Navel, in Conjunction with the String that suspends the Bladder from what the Matrons call the Cord or Navel string, it being nothing but a Case of Arteries and Veins of the *Fætus* lengthened. The Arteries forward the superfluous Blood thereof, and are about giving Motion, and communicating Heat and Spirits to the Blood that is found in the Fleshy Part of the After-burden. The Vein being often double, brings a Humour from the Liver of the Womb into that of the Infant, in order to render it more Perfect and Fine, before it passes through the Heart of the *Fætus*.



*The Fourth and Last Degree of the Formation of the Fœtus.*

The Intelligence works with such Speed Man's happy Composition, that if we had the Faculty to see it Day from Day we should observe something new at every Moment.

The Membranes the Infant are wrapt in are about the Bigness of a Fist in the Third Lunar Month, and the *Chorion* begins already to stick fast to the Bottom of the Womb, but in such manner as not to prevent the flowing of such Humours as come from the Ejaculatory Vessels; were it not so, 'twould not be probable the White and Spermatick Matter, by which the Child is as yet nourished, should come from thence without Interruption.

Though Authors vary about the Vessels that carry this Nourishment to the *Fœtus*, yet we ought to believe that there are such, because the Humours shut up in the *Chorion* and *Amnios* have hitherto served instead of Matter for the forming all the Parts of the *Fœtus* to nourish it all this while. So that we may conjecture these Spermatick Humours would be quite spent if they had not been supplied by others. And I noways doubt but the Spermatick Strings of *Avicenna*, and the Dorsal Root of *Virolus*, are Vessels that carry the Woman's Seed to the *Fœtus* to nourish it; for I can no more be wrought upon to believe 'tis nourished by the Mothers Blood than *Galen* and *Fernelius*.

But Generation advances after a surprizing Rate, the 20th Day the Heart being stronger, and moving with more Force than before; so that the Sides of the Vessel, wherein 'tis shut up, are irritated so, as to budge, and make a small Peristaltick Motion to discharge the rich *Depositum* Nature hath intrusted it withal in the Womb.



This superfluous Blood is evacuated the First Months of Breeding, in some Measure, by the Terms in some Young Sanguine Women: As for others, who do not purge this Way, the worst thereof abides in their Veins, to render them miserable all the Time of their Breeding, unless they are very strong and able to resist it. Nevertheless Nature, managing wisely its Productions, dissipates this ill Blood of the Terms, by the Loathings and Abstinence of Breeding Women, or else they void the Excrements by the Mouth in Vomiting, and other Places destined for such Uses: As for the other and better Part of it, it is turned into White Matter for the Nourishment of the *Fætus*, as we shall prove in the Sequel.

The Man's Seed has not only a Virtue of being the chief Matter for Generation, but also renders a Woman's Seed fruitful by its Spirits, which insinuate into the whole Mass of her Blood; for how is it probable the menstruous Blood should avoid causing Disorders in Women that have no Terms the First Months of Breeding, if it was not changed into Seed by the particular and fermentative Faculty of the Man's Seed? And by what Means would the Woman engender so many White Humours for the forming and nourishing the *Fætus* the First Months, if the menstruous Blood, as being the First Matter, did not serve for this Use?

The Man's Seed, that changes the Blood which remains after the Breeding Woman is nourished thereby into Milk, turns also the same Blood into a White and Spermatick Matter to serve for Nourishment to the *Fætus* that is a Breeding.

I. Most Physicians believe, one after another, that the Clear Humour contained in the *Amnios* is the Sweat of the *Fætus*, and that included in the *Chorion* is Urine: And because they had not been able to discover either the Origin, or Use of these Liquors, they accomodate Nature to their own Thoughts, and fancy that these Things are quite different to  
what



what they really are : But they draw the *Urachus*, whereby the Bladder hangs to the Navel beyond the *Amnios*, to the End it may bring the Urine into the Cavity of the *Chorion*, whereas this String terminates only at the Navel, and is never hollow, but when 'tis against the Laws of Nature, as Experience informs us.

2. Whence proceeds this Sweat and Urine in a *Fœtus*, that has not as yet any Kidneys formed, nor Bladder made, and does not exercise to such a Degree as to sweat ?

3. A little Bird including in its Shell, neither sweats nor pisses, yet separates those Two Humours ; and to speak only of the Chick, after the Egg in which it is shut up has been sat upon Eight or Ten Days, a very clear and limpid Humour may be observed in one of its Membranes, call'd the Milk, and in the other a Matter somewhat thicker, called the White of the Egg.

4. Besides, if these Matters were Sweat and Urine, by what Means could they be secured from corrupting and annoying the *Fœtus* all the while it abides in the Mother's Womb ?

We must own then, that the Humours contained between the Membranes of the *Fœtus* are rather its Aliment, than the Excrements of its little Body.

5. If we must approve of this Opinion of Philosophers, we may say, we ought first to be nourished by Seed, because we have been formed thereof ; for besides that, we do not at first descry any Vessels that carry Blood from the Mother to the *Fœtus*, the Blood of the Terms being, as we have said, too foreign a Nourishment to change into the Parts of a little tender Body. But when the *Fœtus* is accomplished 'tis of another Temper, and wants more Aliment and Menstruous Blood, which is another Sort of Nourishment, brought from the Fleshy Part of the After-burden.

6. Moreover, the Seeds being Extracts of the purest Parts of our Parents Blood, what Harm is there in believing they may become Blood again ? Seeing  
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the Drop of Blood we observe some Days after Conception, is engendred of Seed, and multiplied by this same Matter.

7. Experience shows us, that Birds are nourished by the White of their Egg through the Veins that are distributed therein, and that when this Nourishment comes to fail, which happens about the latter End of their Imprisonment, they make use of the Yolk which is found tied to the Navel, Eight or Ten Days after they are come out of the Shell ; so that if the Menstruous Blood bears Resemblance to the Yolk, and the Woman's Seed to the White of the Egg, Why may we not believe that the *Fætus* is at first nourished by the Mother's Seed, and afterwards at the latter end by the Blood.

8. In the *Amnios* we find a Humour clear, sweet, and agreeable to the Taste, prepared by Nature to serve for the more immediate Aliment of the *Fætus* : In the *Chorion* is found another Matter somewhat thicker, being a more foreign and remote Aliment. Both these Matters coagulate and curdle when put to the Fire, which proves there is no great Mistake in believing they have the same Qualities as the Eggs of Birds ; for the White of the Egg nourishing the Chick, as we have observed, why may not this White Humour in a Woman also serve for the Nourishment of the Child, and be of the same Use with the White of an Egg ? No doubt, according to *Hyppocrates*, but the limpid Matter of the *Amnios* penetrates the tender Body of the *Fætus*, being sucked by the Mouth, drawn in by the Gullet, and received in the Stomach, seeing we meet with a Chylous Matter in New-born Children, and Black Excrements in their great Guts.

9. After all there is no room to doubt but the *Fætus* is nourished by the Humours contained between its Membranes the while it continues in the Womb ; for how could it be taught to suck its  
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Mother's Breast as soon as 'tis Born, if it had not follow'd the Trade in her Entrails.

We must then conclude from what has been said that the Humours contained in the Membranes, the *Fetus* is wrapt up in, are not pure Excrements, but Matter serving to form and nourish it.

If we had Observations on every Month, we should doubtless have more Insight and Knowledge of the Proceedings of Nature in our Formation; and if Physicians would give themselves a little more Trouble than they commonly do, I am perswaded we might in a little Time, make wonderful Discoveries in reference to the Formation of the *Fetus*.

About Six Years ago I had a Woman opened that died after having gone with Child Four Months, and after having cut the Two Membranes that covered the Child, I perceived all its small Members distinguishable; her Head was bigger in Proportion than all the Body, the Brains were as Curdled Milk, with some small Fibres that went across it, the Eyes wanted Eye-lids, the Nose Flesh, the Mouth Lips, and the Face Cheeks, the Breast was divided in almost Three equal Cavities, the *Pancreus* was placed in the uppermost bigger than in perfect Men, and was full of a White Liquor like Milk: The Lungs, Liver, Spleen and Kidneys, being all of a pale Red, took up the lowermost Cavity, and the Heart shut up in its *Pericardium* the midlemost. This last Part seemed double by the Tumour of its Right Ventricle, and its Two *Auriculæ*. The Stomach was full of Humour, somewhat thick, resembling in some Measure that contained in the *Amnios*, and the small Guts contained a Chylous Matter, and the great Ones a Matter somewhat Black, of the Consistency of a Liquid Opium. The Gut *Cæcum* was only an Appendix, as in other Men, and did not form a Second Intestine, as is observed in Hogs: There was a small Quantity of Urine in the Bladder, and a little Bile in the Gall-Bladder; the Caul was like unto a little Cloud that floated



floated upon the Guts in the Upper-part of the Belly, the Kidneys were divided into several small Balls, as those of Calves, and on top of the Fat was observed some Reddish Parts like Kernels, which the *Arteria Adiposa*, being almost as big as the Emulgent, moistened: the Testicles were in the Belly, for it was a Boy, under the Kidneys in the same Place where those of Women are, the Toes and Fingers began to be furnished with Nails, and the Muscles seemed Red with Blood, probably that they had been nourished by.

The *Chorion* was as 'twere glued to some coagulated Blood, that came from the Bottom of the Womb, after the same Manner as we see a Toad-stool fastned to a Tree. I further observed, that the Umbilical Vessels came from below, and stretched themselves upwardly, after having pierced Two Membranes of the Infant to join in the middle of the Fleshy Part of the After-burden, which would probably have been done in Eight or Ten Days if the Mother had not Died with Child: I also found a great Quantity of White and Macilaginous Matter between the Membranes of the *Fœtus* and the Womb; and having cut myself one of the Woman's Ejaculatory Vessels that was as big as one's Finger, it seemed to be full of White Matter, like that of a Woman's Seed: the Bottom of the Womb was a good Inch thick, and like a Sponge. I perceived Varices there in great Number, and some Veins filled with a White Juice that were varicous in several Places. Whatever serves for the Ornament and Defence of the Child is formed in the Fifth or Six Month, the Hairs then piercing thro' the Skin, and the Nails coming upon the Toes and Fingers; the Eye-lids begin to cover the Eyes, the Nose to be garnished with Skin, and the Muscles *Buccinatores*, that make the Cheeks redden, and the Lips are the last Part formed; the Ears are as yet imperfect, and the Thorax is also seen to distribute its lower Parts by forming the Diaphragm.

Mean



Mean while all these Parts are in this Forwardness, those called the Principal and Necessary to Life, are also perfected and accomplished. The *Chorion* sticks faster than before to the Fleshy Part of the After-burden, which is about Three Fingers Bigness, and receives already the Insertion of the Umbilical Vessels. These Vessels begin to draw the Matter that contributes to the Nourishment of the *Fætus*, it being now so big as to require more Nourishment than before.

*Riolanus* confirms my Opinion by what he relates of a Woman gone Three Months with Child, dissected 1612 : Her Testicles were flat, whitish, and, as it were, knit to the middle of the out side of the Womb. the Horns of the Womb were as big as a Finger, but the Right somewhat bigger than the other, and both filled with a White Humour ; its Neck was hard and callous, yet moistened by a glewy Matter ; the Fleshy Part of the After-burden was a Finger's Breadth thick, and joined to the Bottom of the Womb by some small Fibres.

This Relation gives us to understand, that the Child was come out of the Right Horn of the Matrix. it being wider than the other, and that the Ejaculatory Vessels would not be so large, nor contain such a great Quantity of White Matter, if this Matter had not its particular Uses, *viz*, to nourish the *Fætus* in the First Months, and to contribute farther to it in the latter. In fine, the *Fætus* having Communication with the Fleshy Part of the After-burden, we may thereby conjecture it is nourished by different Aliments.

The Flesh of the After-burden derives its Origin from Blood coagulated by the Woman's Seed, impregnated with the Spirits of the Man's Seed. This Flesh is not like unto that of the Bowels, we may easily tear it with our Nails, because of its Softness and Spongy Substance ; whence it is so apt to imbibe Blood, that distils perpetually as a Dew through the small Arteries of the Womb. Its Figure is convex



vex on the Side it touches the Womb. It has Slits, Sinus's and Inequalities, which hinder its being suffocated by the Humours that come in Plenty from the Side of the Womb. All its Substance is full of Vessels, which are rather Arteries than Veins, to the end they may attenuate and incide the Blood, that has once served for the Nourishment of the Child, and to rectifie what new Blood comes from the Mother. These Vessels are Productions of those of the *Fætus*, the Intelligence has pushed even into the After-burden, to find out Nourishment for the little Creature It has formed.

If the Womb on one Hand, opens Eight or Ten small Arteries to distribute the Blood by Drops to the Flesh of the After-burden, this Flesh, on the other Hand, pushes above Forty into the bottom of the Womb. Thus Women that are in Travel do not run so great a Risk of their Life, as is commonly believed, by the Evacuation of the Blood of the After-flood, because they have but so few Vessels open on their Side.

The *Fætus* is situated after such a Manner in the Entrails of the Mother, that the Umbilical Vessels ascend to seek out whereby to live, as the Bud of the Seed seeks Air. These Vessels are fortified with a thick and sticking Membrane, which is the Production of the *Fætus*'s Belly, and its other common Membranes. After they are lengthned to about Five Foot, they fling themselves into the Flesh of the After-burden, the others make Place for them by means of their Blood, rarifying and subtilizing the Humour that they there meet withal, which is commonly none of the best; and after having impressed their own Motion upon it, they make it swiftly pass into the Vein that is shut up in the same Case. This Vein has at certain Intervals Valves to prevent the Blood from flowing with Precipitation, and from stifling the Child. By these little Knots the Matrons divine what will happen  
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unto



unto the Mother; which Divination St. Chrysostom exclaims against in so loud and eloquent a Manner.

If you have a Mind to know how the Blood circulates in the After-burden, and communicates itself to the *Fætus*, only let the Cord be tied, and you may see that the Veins swell towards the After-burden, and that the Artery beats towards the Child, in so much that there is no room to doubt of the Motion of its Humour.

We have Reason to admire the Situation of the *Fætus* in the Woman's Body, it having always the Head lowermost, according to the Laws of Nature, to be ready to come out when its Time is. The Bigness and Heaviness of its Head makes it always keep this Posture, its Face is turned towards the Back of the Mother, its Nose between its Knees, and the Fists next to its Cheeks, the Elbows touch the Thighs, and its Heels the Bums, continuing in this Posture Nine Months, sometimes sleeping, sometimes waking, and stirring vigorously enough. For altho' the Nerves of the *Fætus* are not so very hard, yet they are big, and even bigger than ours,, and in a Capacity to cause sensible Motions.

In the Beginning of the Tenth Lunar Month the *Fætus* is in its entire Perfection, all its Parts are accomplished, and it aspires to nothing but Liberty. The Liquor in which it swims becomes old and corrupted, because on one Hand it has taken the best for its Nourishment, since it began to live, and then on the other there are a great many Excrements, which being mixed with it, have infected it. The Urine that comes from its Privy Parts, and from nowhere else, and the ordure of its Skin, have corrupted this Liquor, whence the Prisoner being infected with the Air of its Dungeon, breaks the Chains, and bends all his Endeavours to come out, in order to find a more convenient Abode. Its Stomach can no longer abide a corrupted Liquor, it making ill Impressions upon the Heart,



Heart, and the Spirits being altered thereby. May be Nature has for this Reason furnished it with a well-seasoned Blood from the middle to about the latter Part of Teeming, to avoid the ill Nourishment of the Liquors that are shut up between the Membranes of the After-burden.

At such a Time the interior Orifice of the Womb, which at the Beginning of Breeding resembles the Muzzle of a New-born Puppy, or rather a Hen's Breech, is but a Roll stuffed with Flocks; nay, rather quite effaced through the widening of the Womb, which is the surest and truest Sign of the Approach of Child-bearing.

These Liquors, though they are become Excrements, have still their Uses, on one Hand they resist external Accidents which might cause its Death, while it yet is in its Mother's Womb, and on the other Hand they facilitate in Time the Travel, by moistening the Secret Parts of the Woman.

There is another Reason for Child-bearing, as natural as that which we have but now spoken of. The Heat that resides in the Heart cannot last long if it's not fanned, and does not from Time to Time discharge itself from the Vaporous Excrements it ingenders. This Fire being come to a Degree of Force, as not to suffer an Augmentation without Hazard, for fear the Heart might be stifled, if in disengaging itself from its Chains it did not find out Refreshment elsewhere by means of the Air, which the Lungs must respire. For this Reason some Children have been heard to cry whilst yet in their Mother's Belly, as being willing to Breathe before they were Born. The same Reason as well as the other obliges the *Fœtus* to struggle for Liberty, and not want of Nourishment, a sufficient Quantity being furnished them through the Navel-string.

'Tis then the Child that causes the Travel by its Endeavours, breaking its Bands, and the Membranes that embarrass it, in order to live and make use of its



**Nourishment.** For this Reason it knocks vigorously on the Mother's Entrails, which being extremely sensible are obliged to rise up against it, and drive it out. The Child causes the first Endeavours, and the Mother finishes them; for in Travel, when it is on the March, the Head comes out first, nay, sometimes so astonished at its own Endeavours, that the Woman alone stirs to get it out by the violent Agitation of the Muscles of her Belly.

Some cannot be persuaded that the Infant can continue in the Mother's Womb without Breathing, because, say they, that Life is so united to Respiration, that we cease to Live when we cease to Breathe.

But if they had exactly considered the Lungs of a *Fœtus* of Eight or Nine Months old, they might have been convinced of the contrary. They might have observed that the Lungs do not perform the same Functions then, as in perfect Men; for in Infants, this Part is nourished without moving, as the Colour of their Substance informs us. Besides, they might learn that the Blood doth not circulate in the Lungs, as in ours, it passing from the *Septum* through the little Hole gaping into the *Cana*, as *Botal* has observed.

Besides, if some perfect Creatures subsist without Respiration, as most Fishes, may we not believe that *Fœtus*'s may live some time without Breathing? The Sea-water refreshes the Fishes Hearts, and performs the same Function in their Lungs, as the Air performs in ours; and the Child that swims likewise in Waters is refreshed thereby, and its Heat tempered which at first is moderate enough, that it is not necessary for it to respire, till its little Heart and small Fire is augmented, and the Water has obliged it to break its Chains, and struggle for Liberty.

We may add to all this, that the Aliments the Child is nourished withal are more pure, and less charged with Excrements than those we feed upon for all the nourishing Parts of the Mother cleanse them from their Dross, and filter them to render them finer

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the Liver of the After-birth straining them through its spongyous Flesh. Besides, the Bowels of the Infant correct them, insomuch that after all this the Aliments are pure, and stand in no need of Respiration; and its Heart not being much troubled with Fuliginous Steams of Blood, may perform its Action without the Help of Breathing.

After the Child is Born, and the After-burden come out, according to the Laws of Nature, the Womb that was all open before, shuts immediately, and Three Hours after one cannot put a Hand into it, which has often made me wonder. Thus a Man's *Virge* that has been stiffened in order to Generation, becomes so lank and diminutive after the Action, that in Winter time 'tis difficult to find it. Those are Feats of Nature, which is admirable in all its Actions, and shews its Power and Wonders more in the Production of Man and Beast, than upon any other Occasion whatsoever.

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## C H A P. V.

### *Of Mola's, or false Conception.*

Nature has always some Aim in what it enterprizeth, and Generation is never undertaken but upon certain and determined Principles; if sometimes it misses its Scope, the concurring Causes ought rather to bear the Blame than Nature; if true Conception is sometimes frustrated in Women, the Fault must be attributed to the Matters not being disposed for Humane Generation. There are so many Conditions required toward the Forming of a Child, that if the least is wanting, nothing but a *Mola* or false Conception is to be expected; and to speak particularly of this difficult Business, I must be allowed to give some Hints, without examining the Thing



thoroughly, not having read any Author except *Val-  
lariola* about the Irregularities of Generation.

I do not here speak of Monsters, they being extraordinary Things in Nature, that do neither proceed from Conception, nor the Seed of the Two Sexes: But I speak of Errors in Conception, that are committed through the Imperfections and Infirmities of the Seed, or by the ill Quality of the Menstruous Blood; for the true and false Conceptions are both made by the Mixture of the Man's and Woman's Seed, as we have proved it elsewhere, and shall farther shew it in the Sequel of this Discourse.

It is not in the Woman's Power to pollute herself as the Man, nor to discharge herself from superfluous Seed, she keeping it sometimes in the Testicles, or Horns of the Womb, where it Corrupts, and becomes Yellow, Thick and Sinking, whereas it was Clear and White before; but the Man polluting himself often, even during Sleep, his Seed is always New, and does never stay in the Passages to Corrupt, but it must disorder him, whence its rendered Barren and Fruitless, and if communicated at such a Juncture to a Healthy and Fertile Woman, no Generation ensues, or if by Hazard any, the Children are Sickly and Valetudinary.

1. All the Errors and Irregularities of Conception proceed rather from the Woman's Side than the Man's. If perchance the Man's Seed meets with a corrupted Seed in the Woman, no true Conception can be expected; let the Man's Seed have all the necessary Qualifications for Generation, it will never be able to produce a Child, if the Humours by the Way render it incapable of performing its Natural Function. When it mixes with a Corrupted and Virulent Serosity in the Womb, its Soul, (by *Galen* called the Genitive Spirit,) is destroyed; or else when entering one of the *Cornua*, and communicating its Virtue to the Humours of the little Ball or Egg, that contains the Seed, whereof the *Fœtus* is formed, it finds this



same Seed thick and indisposed to receive its Impressions. I cannot see how the great Work of Formation can be brought about, for 'tis not probable the Woman's Seed should be stirred by the active Spirits of the Man's Seed, and be as 'twere curdled thereby, when it wants Spirits of its own, and hath lost its best and most active Particles by corrupting.

Yet Nature fails not to work and stir this corrupted Seed of the Woman, by Means of the Spirits of the Man's Seed ; and it being no Ways disposed to form the Parts of a Child, it only swells, ferments, and multiplies in some Measure.

After some Weeks the Ball or Egg thus swollen is thrown down in the Cavity of the Womb by the Motion of the *Tuba*, where it swells more, and is also supplied with serous Humours, which penetrating the Pores of its Membrane, do very much contribute to its Increase.

After 2, 3, or 4, Months more, Nature seeing 'tis in vain to work upon a Matter that is not disposed to be animated, rids itself of this Moon-calf by troublesome Pains, and irregular Accidents; for the Woman finds herself bigger, and more indisposed thereby, than if she had truly conceived, and the Womb is so exhausted by a perpetual dripping of Blood during this false Breeding, as not to be able to retain this Inanimated Ball or Egg. In fine, by the Time limited this *Mola* comes out by Nature as big as a Fist, as Experience teaches me ; it's covered with a pretty hard Skin, which is nothing else but the Membrane the Woman's Seed was wrapt up in when it was in one of the *Cornua*. If this Piece is cut one will find a Yellow and Corrupted Humour most like unto Pap, and this Humour is nothing else but the Woman's Seed that had ill Qualities, and was afterwards supplied and fermented by the like Matter.

2. The other sort of *Mola's*, or false Conception, is of another Figure, and generated after another Manner: The Genitive Spirits that reside in a Healthy



and Active Man's Seed are almost stifled by mixing with crude and Serous Humours in the Womb as soon as 'tis entred, insomuch that flowing afterwards into one of the *Cornua* it cannot produce any Thing there, if it meets with such Humours as are Obstinate and Rebellious to its Impressions, whence no wonder it does stamp its Character on so irregular Matters, and a *Mola* or false Conception ensues: The Man's Seed mixed furnishes but weak and languid Spirits, which penetrating the Balls or Eggs, and even the Body of the Woman, rather put the Humour in Motion than causes any Thing of Generation.

Wherefore the Spirits of the Man's Seed not being able to stir the Woman's Seed, yet not failing to penetrate the Mass of her Blood, ferments it to that degree, that some Drops like Dew still down into the Cavity of the *Cornua*, whereof several Balls or Eggs are formed; these Balls or Eggs not having what is requisite for Generation, are successively drove and chased into the Cavity of the Womb the Natural Heat having framed a little thin Skin for each of these Balls or Eggs, as the Fire of the Oven produceth the Crust of Bread.

After some little Space of Time those Balls or Eggs joining together by small Fibres, make up the Bunch of false Conception, or a Body almost like unto the Flesh of a Turkey Cock: These Fleshy Fibres are produced by some Drops of Blood which comes in more and less Plenty from the Bottom of the Womb in the Second or Third Month of false Conception.

I cannot prove this clearer than by the Relation of *M—— L——*; I shall not repeat it here because I have told it at large in the foregoing Chapter, Art. 6. Besides, my Opinion is strengthened by what *Valeriolæ* says of *Lovison*, and the Wife of *George*. The first voided a great Membranous Bunch after Six Months apparent Bigness, to which a great Number of small Balls or Eggs like unto Fish Spawn were knit, they continued a Yellow thick Humour, that stunk, and no doubt had contracted all these ill Qualities by its too long stay. Nature



Nature cannot bear with these false Generations long, it ridding itself of them when it thinks meet by Pains and Gripes, different from those that accompany true Teeming; for this false Conception cannot stay above Four Months in the Womb without corrupting, and if it continues till the Fifth, Sixth, or Seventh, Month, which is the longest Term of their staying, Experience has taught me, that the Humours of the Balls are neither Finer nor Whiter, but Yellow, Thick, Corrupted and Stinking.

3. The Third Sort of false Conception is that which is animated; I call it so, because it does not represent the Figure of a Man, but that of some other Creature.

The Ball or Egg shut up in one of the *Cornua* of the Womb doth not always contain Matters unfit to receive the Impressions of the Man's Seed, as in the First and Second Sort of false Conceptions; neither doth it preserve pure Matters as in true Conceptions: But it happens sometimes that the Liquor of the Ball or Egg is mixed with good and bad Humours, as we see good and bad Blood come out of a prick'd Vein, in so much that there are some flexible and fruitful Liquors in this Ball or Egg, and some foreign, and unfit to receive the Character the Man's Seed may impress.

Let a Man's Seed be as strong and as active as it will, it can only communicate its Vertue to such Matter as is disposed to receive its Impressions: So that if the Woman's Seed, and its Spirits, are few and over are above, partly inflexible, irregular and languid, there is no probability she should be rendred Fruitful, or produce a true Conception.

We must not think that the Intelligence is obliged to frame the Body of this *Mola*. God doth not send an Immaterial and Incorruptible Soul into what is not Humane: But all the Fabrick of this Body is only to be attributed to the Soul that resides in the Man's Seed, which acts as well as it can in following the Orders prescribed by Nature.

This



This Soul, which may be called an Humane Soul, finding itself obliged by the Necessity of its Essence to make a Body of the Matter it meets with, discharged its Duty, and works without Intermiſſion upon this unequal Matter to produce a Body : For as Nature is careful of the Perpetuation of Mankind, so it chuse rather to set the Agents to work upon any Matter whatsoever than let them rest, which is also done upon this Occasion : The Faultiness of the Matter hinders not its acting, and although it wants Matter to form a Child entire in all its Parts, and finds nothing to make it either Arms or Legs, yet it frames something that in some Measure resembles the Agent that produced it.

Though the Matter on which the Soul is at work is mixed with another that is altogether indisposed for the Generation of Humane Kind, yet that which hath convenient Dispositions serves to form an animated Trunk, that resembles a great Worm or Serpent, that is to say, that this Body has neither Legs nor Arms.

If upon another Occasion it meets with some more Matter to form the Arms and Thighs of a *Fœtus* it only begins them without being able to bring them to Perfection for want of Matter ; and these imperfect Parts not bearing any Proportion to the rest of the Body, a *Fœtus* thus formed resembles a Lizard, or a Rat without Hair and Tail, and sometimes a Toad.

Again if the Ball or Egg whereof the *Fœtus* is formed too near the *Matrix*, and too much squeezed by the hard Membranes of one of the Horns, and besides, the *Fœtus* wants Matter to be formed, then the Soul is only able to produce an Animal that not only wants Parts, but is deformed in what Parts it has ; Experience confirms this Position by Women that are delivered of Children that resemble Pigs, Eagles, or some suchlike Creatures.

The Ball wherein this animated *Mola* is formed is in Process of Time chased into the Cavity of the Womb, as true Conceptions are, and this Animal receiving Humours



Humours from the *Cornua* and Bottom of the Womb to nourish and accomplish itself, grows daily till such a Time as Nature being irritated unloads itself of it with great Pains, often before Nine Months, and sometimes at the ordinary Time of true Conception, as *Houllier* informs us by a History of a Woman that was delivered of some Children like unto Frogs.

Although the Soul of the Man's Seed, or if you will, the Spirits, are weakened by mixing with an irregular Matter in the Womb a Moment before Conception, or in the Ball or Egg in the very Conception, yet they have Virtue to penetrate the Body of Women, and to make their Impression upon all the Humours they put in Motion, and curdle them in Process of Time to make the After-burden of this animated *Mola*: For the Menstruous Blood that flows from the Bottom of the Womb nourishes this Animal as if 'twere a true *Fætus*; but because the Woman's Blood, as well as her Seed, has Heterogeneous Particles, and of a quite different Substance one from the other, one ought not to wonder at the After-burdens being so deformed as well as the *Mola*, and not at all alike unto that of the true *Fætus*.

Some will not be perswaded that false Conceptions have natural Causes, as we have been about to explain it: They think that the Planets by their several Conjunctions are the Cause of the Generation of these Creatures; but as we have said elsewhere, the Planets are too remote from us to be the Proximate Causes thereof, they only concur in the Quality of common Causes in all true and depraved Operations of Nature.

*Rondalet* has a pleasant Thought upon this animated *Mola*: He believes that if Women engender *Fætus* that resemble Frogs, Toads, Moles, Lizards, Hedghogs, or such like Creatures, one ought to question them if they have not eat Herbs, or drank Water, that might preserve the Seed of those Animals; for he is perswaded, that as Worms, Frogs, or other Animals,  
that



that sometimes are generated in the Bowels, cannot but come from their Seed, being swallowed, which the Natural Heat afterwards hatches in the Body so the Seed of these Animals being distributed amongst the Blood of a Woman, may be sent to the Womb, and there produce a sort of Creatures like unto that it came from.

But the Opinion of *Gordon* and some other Physicians on this Matter seems to be more probable than what has but now been offered. They say that the evil Food of Women breeds ill Seed, and 'tis the Cause of all the Disorders that happen in Conception. For this Reason, add they, we call the animated *Mola's* Brothers of the *Lombards* or *Salernitans*, which the *Italian* Women sometimes engender with true *Fœtus's*, because they feed very foul.

Thus false Conceptions happen through an irregular Mixture, and unequal Proportion of the Seed of the Two Sexes; as Six Drops of Spirits, mixt with Three Drops of *Aqua fortis*, makes the Matter ferment badly, but to stir it rightly there must be Six. The same I say of true Conception, there is a just and equal Proportion of Sound Seed required from both Sexes to make it as it should be.

Experience confirms this Opinion, for in all Places of *Europe*, particularly in the *Southern* Parts, where the Women live most upon Herbs, or Fruits that make ill Blood and ill Seed, such Disorders happen in Generation; *Italy* and *Spain* furnishes us with several Examples on this Subject, which we might here relate, if 'twould not be Tiresome to the Reader, who may read them in Authors that have written thereof on Purpose.

'Tis so true, that the Generation of false Conceptions is made after the Manner I have said, that if you correct the Intemperies of a Woman's Entrails, purifie her Blood, and evacuate the ill Humours that make ill Seed, Experience will shew that true Conceptions will ensue thereupon.

Having



Having proved that false Conceptions are formed by the Viciouſneſs and Imperfections of the Seed, I ſhall now explain how *Mola's*, or false Conceptions, are engendred through the Plenty of the ill Qualities of the Menſtruous Blood.

There are Two Sorts of *Mola's* ; one ſeems to have ſome Principle of Life in it, and the other is altogether Inanimate ; the firſt comes not only from the Man's and Woman's Seed mixed together, but from too much Menſtruous Blood, and the latter only proceeds from the Man's Seed and the Menſtruous Blood, as we ſhall make it appear in the Sequel of this Diſcourſe.

The animated *Mola* is a Maſs of Fleſh covered with a Skin, without any Humane Figure, that has Arteries and Veins, with ſome obſcure Motion ; it's formed after this Manner, the Blood of the Terms flows every Month from Women, only through the Fermentation their Seed has excited in the whole Maſs of their Blood, as we proved it elſewhere ; inſomuch that this Blood has more or leſs Seed in its Maſs, and conſequently is more or leſs ſuſceptible of the Impreſſion of the Man's Seed ; for this Seed curdles the Woman's Blood, whereas the Woman's Seed only puts it in Motion : The Formation of the *Fætus* and After-burden ought to be attributed to the Man's Seed, and to this ſame Seed ought to be aſcribed the Virtue of producing the Two Sorts of false Conceptions, *viz*, Animated and Inanimate, both of which we have often obſerved in the Hospitals of the *Southern* Countries, where Breeding Women are taken in.

The Seed of the Man then being thrown into the Womb, meets ſometimes with ſo many Humours that embaras the active Parts of its Subſtance, that it cannot get into the *Cornua* to form a Child : It continues ſticking as it were in its Cavity through the Plenty of the Menſtruous Blood, which hinders it from performing its Action. The Soul of this Seed, which is perpetually bent upon Action, when it meets with Matter never ſo little diſpoſed to receive its Character,



rather, cannot abide there without enterprizing something : It acts then upon the Woman's Seed, that is but now come in Plenty from the *Cornua*, by breaking of the Membranes of the Balls or Eggs, and afterward mixing with a great deal of Menstruous Blood. It forms something animated thereof, but without a Form. It breeds Flesh that grows by degrees, forms Arteries and Veins, Ligaments and Skin, and gives to all this Compound a quivering sort of Motion, and some obscure Feeling, like unto that Nature has given to Sponges. 'Tis such a sort of *Mola* that was observed by *Matthias de Gradis*, which lived only some Minutes after being brought forth.

But if the Man's Seed mixes in the Womb with much Menstruous Blood, that has but very little of the Woman's Seed, then there is no Conception made, the Blood of the Terms stifling the Soul and Spirits of the Man's Seed, that if any remain they only serve to curdle and form some Veins in a piece of Flesh without Figure ; or if some kind of Conception is made, that which is animated does not live long, insomuch that both the one and the other *Mola*, that is to say, that which has been animated for a little while, and that which never had any Principle of Life, abiding long in the Womb, grow as Toadstools and Mushrooms ; and some have been found to stay in the Womb some Years, and even during the Life of some Women. All false Conceptions are formed sometimes by themselves, as we have said, before the true *Fætus*, and sometimes after, that is to say, through Superfetation.

It is no more difficult to believe that true Conception is made after the Generation of a *Mola*, or false one, than to believe that Superfetation is possible, of which there is no doubt made now-a-days ; and also to believe that a *Fætus* may be formed in a Woman after having put a Pessary into the Cavity of the Womb to keep it down, as Experience hath taught me, and Observations assure us. For let the *Mola* be



be formed in one of its *Cornua*, let it take up its Bottom, that does not prevent the true *Fætus*, or the Man's Seed from taking up the empty Horns.

The Superfetation of a false Conception or *Mola* happens sometimes when a Child is formed in one of the *Cornua* of the Womb, and when it doth not so soon descend into its Cavity. If an Amorous Woman is carested during that Time, she may conceive a Second Time by Vertue of the Man's Seed she receives in the first Weeks of her Breeding, and thus give Place for a Second Generation and Formation of a *Mola*, or false Conception, as the Matter they are to be form'd of shall be disposed.

The Man's Seed enters then into the same *Cornua*, where true Conception is made to produce an animated *Mola*, and meeting with a little Ball or Egg towards the Extremity of the *Tuba*, that touches the Womb, Prints its fruitful Characters on some Part of the Humour contained in the Ball or Egg that may be proper to receive them. But as the Womb, where the first *Fætus*, is hath all its Parts accomplished, and is irritated thereby after some Weeks, it flings them both out, the last conceived having but now received its Lineaments.

The True and false *Fætus* tumble both down into the Cavity of the Womb, where they endeavour to draw Humours from both Sides for their Nourishment. But the first Formed is the strongest, and lays hold on what is best in the Woman's Secret Parts; whereas the other being languishing through its first Confirmation, and by being deprived of such Aliment as is agreeable to it, remains imperfect, and assumes a Figure answerable to the Creatures we have mentioned,

To the contrary, sometimes the false *Fætus* sucks what is best, and leavds what is superfluous and excrementitious to the true *Fætus*, whence this *Fætus* not being able to live by these evil Aliments, dies before it is born. Hence derives the Fable, that a Child



Child coming into the World was bit by the animated *Mola*, and poisoned by its venomous Bitings.

Here a Question may be started, whether a Woman can engender a *Mola*, or false Conception, without being carested by a Man ?

Those that are of Opinion that Virgins, as well as Married Women, are Subject to Disorders of Conception, as *Ful. Scaliger*, and *Levinus Lemnius* say, that *Galen* has justly compared Hens Eggs to *Mola's* ; and that these Creatures laying Eggs without the Male, a Woman may also have a false Conception without the Communication of a Man. That the strong Fancy of a Lecherous Woman may make a sufficient Impression upon the Matter shut up in her Privy Parts, and a *Mola* may as well be formed, as Spots in the Child's Body ; and besides that, there are Instances of Persons of an Exemplary Life who have engendered Moles without being carested.

But this Opinion that seems favourable to Prostitutes, cannot enter into the Mind of any that have strictly enquired into the Actions of Nature in point of Generation. For 'tis easily known by Experience, that of all Nuns and Virgins in the World there is not one that ever engendered a *Mola* or Moon-calf ; and we have no Observations that such Things ever were ; and if there be any, they seem suspicious, and we believe them Suppositions ; for besides several other Reasons, the Vessels of the Womb in Virgins are not large enough to furnish Blood for the Formation of a *Mola*. None but Sanguine and Amorous Women are subject to this Sort of Generations, by taking a Frisk with Men out of Season.

Neither is the strong Fancy of a Woman, or the excessive Heat of Love, able to cause any Sort of Generation, as *Livinus* would have us believe ; for how is it probable that the Action of the Soul, which is Immaterial, should form Spots on the Child's Body, nay more upon a Child in its Mother's Womb



We have examined it somewhere else, in speaking of Marks and Spots in Children, and we shall talk farther of it, Chap. 7. of this Book.

Moreover, one cannot attribute the efficient Cause of this sort of Generation but to the Woman's Seed, that mixes with the Menstruous Blood to form a *Mola*: But how is it that this Seed, which is originally feminine Blood, should have such different Particles, as to curdle the Blood whence it proceeded; and more, to form Skin, Arteries and Veins? 'Tis the Man's Seed alone, which being of quite another Matter, is able to produce such Effects, and 'tis to that also that the true Cause of Humane Generation ought to be ascribed. Nothing can act upon itself; there must be Particles of a different Substance to put a Body into Motion, and make something of it. 'Tis true, that the Woman's Seed can move her Blood as Choler doth when mixed therewith, but not as to produce any Thing.

Now let us say that if a *Mola* could be formed without a Man's Seed, we should not so frequently see Children and *Mola*'s conceived and knit together; and *Alexander Benoit* makes us observe, that a *Fœtus* of Five Months was stifled in the midst of a *Mola*, whence it drew its Aliment, as from the Flesh of the After-burden.

Add to this, that if the Menstruous Blood has been found to come out curdled, and given some Signs of a *Mola*, as *Mercellus* witnesseth, we ought to believe it to be nothing else but Blood, which easily curdles when 'tis pure, and out of its Vessels. If 'tis put in Water, it dissolves presently, and by that one may see 'tis only grumous Blood, and not a false Conception.

One may say over and above, that the Equivocation of the Word Burden has been the only Reason that has induced several Physicians to believe that the Burden or *Mola* might be engendred without the Participation of a Man. They grounded their Opinions  
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upon



upon the Writings of some Ancient Physicians, who took the Burden for some Humour of the Womb, and held that the Generation of a *Mola* does depend upon the Commerce a Man has with a Woman; but what we speak of is quite another Thing, it not being able to be engendred, except the Man contributes on his Side.

In fine, Hens Eggs bear no Relation to false Conceptions. 'Tis true, Women have Matter like that of Eggs; and those that enjoy perfect Health, and are Youthful, render often a Seed proportionable to the White of an Egg, and Menstruous Blood that answers the Yolk, which have both the same Uses. But Experience has shewed us that this Seed and Menstruous Blood never engendred any Thing, except touched by a Man; and there will be no Chick out of the Egg, unless 'tis impregnated by the Cock's Seed.

One may therefore conclude after *Hippocrates*, *Aristotle*, *Galen*, and several others, that a false Generation can no Ways be brought about, unless the Woman hath been carested by a Man.

It will be proper here to relate the Signs of *Mola's* and false Conceptions, in order to distinguish it from true Breeding, since it is more particularly a Physician's Business, who ought not to be mistaken.

A Woman big with a *Mola*, or false Conception, is more troubled with the Belly-ach than one who is really big with Child, her Pain proceeding rather from a Cause that is against the Laws of Nature, than from what is consonant to its equitable Decrees. Besides, her Breasts are less hard, and not so full of Milk; nay, some have no Milk, which shews they are not really with Child.

Again, the *Mola* having no Motion of itself, it falls to whatever Side the Woman turns; whereas a real Child abides fastned by its own Vertue to the Place where it is, and is perceived to move from upwards down when you put your Hand upon a  
 Woman



Woman that has gone Five or Six Months, which is not perceivable either in a *Mola*, or false Conception.

In fine, a Woman has more Pain and Trouble in bringing forth a *Mola* than a real Child; because it being without Motion, the Efforts must be all on the Mother's Side, whereas a Child struggles as well as the Mother to get out of its Prison.

## CHAP. VI.

*Whether there is an Art in getting Boys or Girls.*

Nature has made such an Impression upon Men by the Law it has printed in their Hearts, that in spite of all they have a secret Desire to perpetuate themselves. This Passion is excessive in some Persons; and some have stuck at nothing in order to have Posterity, especially of the Nobler Sex. The Art that teaches this Secret cannot be too much valued, since the Happiness of Kingdoms, and Tranquility of Families, depend very often thereupon.

It seems necessary before we go to discover the Rules of this Art, and lay open what Experience has taught us upon this Subject, to explain after what manner Boys and Girls are engendred; to the end that the most exact Observations may be made for what Rules must be established, and to furnish at the same Time my Opinion about the Formation of Man, which I have expounded Chapter Four of this Part.

I own 'tis a great Question to ask whether there is an Art in getting of Boys or Girls, and that 'tis the most difficult in all Physick. Nevertheless I am apt to believe that 'twill be easily both apprehended and decided if my Opinion is followed, which explains



pretty probably, if I am not mistaken, the Origin and Progress of Generation. Not but there are great Difficulties here as otherwise, but it seems to me that there is more Likelihood in this Opinion than in any other.

Every Body agrees that generally speaking the Temperaments of Men and Women are very different; that Men are hotter and drier, that their Flesh is more firm, their Skin more rugged, their Limbs stronger, and their Wit more penetrating; that they live upon hotter, harder and drier, Food, and that their Exercise for the most part is more violent. Women to the contrary are colder and moister, less hot, and less dry; their Flesh is softer, tenderer and smoother; their Mind easier; they use colder and moister Food: And lastly, live almost always in Idleness.

If this be the Nature of Men and Women, 'tis certain that both derive this Nature, and their Inclinations, which are an inseparable Effect thereof, from something; that they derive it, I say, from the first Matter they were formed of in their Mother's Womb.

To explain this one ought to call to Mind what hath been said above, and reflect a little on the Principles of Formation.

The Horns of the Womb in a fruitful Woman are filled with small Ball or Eggs, very near as big as small Pease, which are Marshall'd in their small Cellules, as the Eggs are in some Manner in the Egg-bag of a Hen; the Ball which is impregnated by the Man's Seed, preserves among its Liquors the Bud of an Infant, which first of all is without doubt less than a Mite, and is formed, if a Boy, of a hot, dry and thick, Matter, full of Fire and Spirits, with close Pores and firm Parts; but if a Girl, the Matter is less hot, moister, and more delicate: The Parts are looser, and the Pores opener and smoother; it doth not contain so much Fire, neither is there so great a Plenty of

of



of Spirits in it. Infomuch that the Difference of the Two Sexes proceeds only from the Diversity of the Substance of the Parents Seed, and its first Qualities. Amongst these Two Dispositions of the Woman's Seed, there is a third and middle one, the Project of which is very temperate in all Sorts of Matter, infomuch that an Hermaphrodite would be Born thereof, if it was not determined for a Boy or Girl by the Man's Soul and Activity of his Seed, as we shall see in the Sequel in a particular Dissertation.

It we believe the Poets, *Hercules* was so Robust that he engendred nothing but Boys, and amongst 72 that he got, there was but one Girl. But without confining myself to what may appear fabulous, we find in the Scriptures that *Gideon*, one of the Princes of the *Hebrew* People, was of such a Hot and Active Constitution, that he got 71 Male Children, no Mention being made of any Female.

When the Womb receives the Man's Seed, and its Horns through a particular Vertue attract this Humour to communicate it to such Balls or Eggs as are most disposed to receive a quick Impression by the Activity of the Man's Spirituous Matter, then the Soul and Spirits of this active Matter serves for a Subaltern Principle to this Fine Work. If these Principles meet with a Ball that is disposed for a Boy, they impart Fertility to it, by causing all the small Parts of Humours shut up in it to ferment. They penetrate and excite that little Draught the Intelligence of the Mother had began to Form. But if the Soul and Spirits that are wrapt up in the Man's Seed touch the impregnated Mother's Egg or Ball, that hath the Dispositions of a Girl, the Man's Seed will make the same Impression, because 'tis indifferent as to the Sexes, as we have elsewhere proved it.

Our hidden and secret Inclinations being natural, do infallibly discover the Principle of Generation of one and the other Sex; for if I may argue of the Causes by the Effects, I must be allowed to say, that



as Men are generally Robust, and have besides a Natural Desire to live upon hot and dry Aliments, to be constantly Busie, and to take Pains in War, and great Affairs, we may conclude that their Principles are stronger and grosser than those Women are made of; Women to the contrary are Tender, and generally speaking littled inclined to Fatigue: They use, by a Natural Custom, cold and moist Aliments, that are proportionable to their Temperament; and few of them but what passionately love Milk and Fruit, Nature asking by a secret Appetite such Things as are proportionable for the Subsistence of all their Parts.

Wherefore the Principles of Man and Woman are very different, seeing they have so opposite Inclinations: The Principle of the one is hot, dry and close; the Principle of the other cold, moist and loose.

Experience makes us sensible of this Truth; for a Woman that is breeding with a Boy is for the most part fresher coloured, and does better than if she was breeding with a Girl; the Heat of the Boy warming the Mother, whereas a Girl by her Coldness augments the Cold and Humidity of her Temperament and Constitution, which renders her sickly during all the Time of Breeding.

Though some Women are of a hotter Constitution than some Men, the Cause is not to be imputed to Nature, but the Humours of the Mother who conceived them, the Nurses Milk who suckled them, and hot Aliments that they have used in their Time.

1. Thus 'tis not the VVomb that is the Principal Cause of Males or Females; it being only a Place in Nature where Generation is made, and receives nothing but what is sent from either Side. Its Business is only to prepare the Man's Seed, and to attract it into its Horns; and afterwards to favour Conception, it ferments the New Buds, and distributes what Aliment to them they stand in need of. In fine, it acts like a good Mother, which makes her Child subsist at another's Charge; although the VVomb seems to be  
hotter



hotter on the Right Side, by Reason of the Liver, than the Left, yet Experience shows us, that it receives equally from one and the other Side more or less hot Matter; nay, we have sometimes found in dissecting of Women a Male and Female on the same Side, insomuch that 'tis neither the Womb, nor its Right and Left Parts, that are the Cause of the Difference of Sexes.

2. Neither is it the Menstruous Blood; for when the Embryo begins to be nourished by Blood, it has already acquired its Nature and Sex, and it would be impossible to make it change its Aliments; may indeed alter our Temper, but they are not able to transfer from one to another, much less to make our Parts change Place and Figure.

3. A Woman's Fancy, though never so strong, is not able to produce this Effect; for how many Women are there that bear only Girls, and cannot have Boys, though their Imagination runs perpetually, and is as if 'twere stuffed, with the Idea's of the latter. Imagination does neither change our Humours nor Temper; it cannot make Choler, Phlegm; and the Womb that hath Dispositions for a Girl cannot by its own Means receive others for a Boy, their Temperament being too distant, their Matter too opposite, and their Parts too different.

4. Experience teaches us that Boys and Girls are got in any Time of the Moon; and though the Moon has a great Influence on our Humours, and consequently presides so much the more Generation as it joins its Influences to those of the Sun and other Stars, yet I cannot believe that it can change Sexes; for although it swells and multiplies when New and Vigorous, and diminishes its Force in its Decrease; yet it ought only to be lookt upon as a remote Cause of the Difference of Sexes.

In fine, Horse-courfers and Farmers lose their Labour by tying the left Testicle of Stallions or Bulls in order to have Stone-Colts and Young Bull-Calves,



or the Right Testicle to have Mares and Cows. Experience having informed us in that Particular, and shewed that Men who have lost the Right Testicle in the Wars do nevertheless engender Children of both Sexes.

'Tis true then, that neither the Womb, nor the Menstruous Blood, neither the Woman's Fancy, nor the Stars, are the Proximate Causes of Generation of Males and Females, but that 'tis rather the Temperament of the Matter we are formed of, as we shewed above.

After having explained so exactly as possible the first Causes of Generation of Boys and Girls, and discovered the immediate Causes by Means of the Matter that serves to ferment them, I shall at present set down some Rules for engendring of such Matters and Spirits as may contribute to the difference of Sexes.

1. *Rule.* Few very Young or very Old are observed to engender Boys, they get Girls most commonly: The Natural Heat is too Feeble to concoct and perfect the Seed: The latter are too Languishing, and the Ice of their Age is Repugnant to Plenty and Heat of Spirits, that ought to contribute towards the Generation of a Boy; and since Seed is nothing but an Excrement of all the Body and Testicles, all Parts must be strong and vigorous to engender Matter to get a Boy, which is neither found in one or the other.

2. *Rule.* The Manner of Living is one of the Principal Causes of Blood and Humours; if one eats and drinks Juicy Things, hot and full of Spirits, the Humours partake of the same Qualities, and the Seed has Dispositions for a Boy to come: But when the Aliments are cold there is no Probability of the Seeds being able to serve for a Boy, it will have but at most Dispositions for the Body of a Girl. And Experience teaches us, that those that feed upon Hot and Juicy Aliments, and the Flesh of Lascivious Animals, acquire Strength to engender and get a Boy, provided they are of a somewhat brisk Constitution.

3. *Rule.* There is no Occasion to eat or drink much out of Season when one hath a Design to get a Boy.

The



The Heat is quicker and stronger when we live regularly; Excess causes Crudities; and we seldom see good Trencher Men and Women get Boys; their Seed has almost no Heat or Spirits, and being indigested and imperfect 'tis only fit for the Formation of a Girl.

4. *Rule.* If Eating and Drinking extinguish our Natural Heat when used to Excess, the immoderate Action of Love exhausts and weakens us also, that after repeated Embraces we are only able to get Girls. Experience confirms this in Young People who Caress so desperately the First Days of Matrimony, that they do not engender at all, or if they do 'tis only Girls. Let Reflections be made on our Modern Marriages, and there will certainly be more First-born Girls found than Boys. Impatient Gardeners never gather the Seeds in Season; and when they have a mind to sow them, their Expectation is either frustrated, or the Plants that spring from them are feeble and languishing: We are too hasty for the most part when we Caress; and if we knew how to moderate ourselves our Work would be more perfect, and last longer: If in Caressing a Woman would be contented with once doing it, probably a Boy might come from it; whereas if peradventure the Woman conceives from the Second or Third Time there will assuredly be a Girl: Or if some quick and penetrating Spirits remain in the Matters, that ought to serve for a Boy, 'twill be a small one, and may be disfigured by Reason of the small Quantity of Matter furnished by the Father.

We see daily Young Women that have had but Girls with one Man, have nothing but Boys when Married to another. The Heat of our Youth flings us into the Delights of Love; our Seed is no sooner made but 'tis voided; and the Amorous Transports last often in the Two Sexes to the Age of 25 or 30. But if a Man Caressed his Wife only Three or Four Times a Month, the Seed of the one and the other would be more concocted, thicker and fuller of Spirits, it would be better disposed for the forming



forming of a Boy than when oftner voided : And this is certainly the Reason that very Old Men sometimes beget Males ; for as they almost want Natural Heat and their Seed is crude and feeble, so they would not be able to determine the Woman's Seed to have Successors, if they did not stay Two or Three Months to give Time to Nature to concoct and perfect it.

5. *Rule*, Experience has farther made me observe that if Women who have moderate Terms, conceive after their flowing, they conceive for the most part Boys ; but if the Terms are excessive, and that they engender before they appear, or as soon as they end, they bring always Girls. If we examine the Cause of these different Productions, which we have often observed, we will find that they will clearly evince the Opinion I have advanced ; for Women that have their Terms in Plenty, being of a moister Constitution than others, cannot of themselves produce Seed proper for a Boy, because the Completion of their Body and Humours is opposite to the Generation of a Male. Besides, in the Time of the Terms the Womb is moistened and refreshed all over ; and though this Part at such a Time reserves a Seed full of Heat, and swollen with Spirits, yet its Intemperies, and that of all the Body, is a Means to diminish this same Heat, and dissipate part of the Spirits ; Whereas a Woman having moderate Terms, is stirred by as much Fire and Heat as is necessary to bring forth a Boy. The Seed she engenders is hot, dry, and well concocted, the Womb having once rid itself of all its Impurities, and being warmed by the Passage of the Blood of the moderate Terms, is better disposed than before ; that when the Man's Seed arrives 'tis dissolved and rarified with more speed, and disposed to give Impressions of Fertility to a Male.

6. *Rule*. Lastly, I have observed that the Southern Countries are not so well Peopled with Men as the Northern Ones ; that in the first there are 6 Times as



as many Women as Men, and in the latter the Men equal, or even surpass, the Number of Women : It's easie, as it appears to me, to give a Reason for this.

The Heat of the Southern Countries diminishes insensibly the Natural Heat, and dissipates the Spirits continually in keeping the Pores of their Body open, insomuch that one has neither so much Vigour, or so good a Stomach, as in temperate and cold Countries: The Humours are not so well digested in those as in these, and the Seed in the former is more proper for engendring of Girls than Boys: I may say farther, that the Men being perpetually penetrated by a foreign Heat, and accustomed to enjoy Women to Excess, their Seed is crude and indigested, and consequently always disposed for Girls. I shall add to these Reasons that Women living in continual Caresses, and their Beauty consisting in not to walk, to be too Fat, how is it probable they can have a Seed strong and well digested in this Condition, and the Intelligence form a Boy of such unconcocted Matter. To the contrary, in temperate, or moderately cold, Countries, one has more Natural Heat, the Cold stopping the Pores of the *Cornua*, hinders Dissipation, and the Seed being for this Reason hotter and fuller of Spirits, there are more Boys than Girls engendred.

Moreover, 'tis on this Account that Males are sooner got whilst the Wind blows from the North : In effect, the cold Winds that reign in our Climates during the hottest Seasons prevent the wasting of our Natural Heat, and confine our Spirits that would otherwise dissipate, and at such a Juncture of Time the Spirits multiplying in our Body, quicken and animate the Seed that must serve for Principles of Generation to a Boy ; considering the Shepherds, who having observed the Influence this Wind has upon their Flock, do all what they can to have them copulate while it blows, in hopes to have greater Advantages from the Rams than otherwise they would ; and we  
may



may say that the same Wind has no less Power upon the Generation of Men.

As for myself, I have observed that the Wind has such a Propriety in preserving the Lives of Creatures, and fortify their Heat, that if, for Example, you draw Carps and Eels out of the Water, and afterwards put them in Straw with the Belly uppermost, you may prevent the Firsts dying in Three Days Time, and the latter in Six, which cannot be brought about for one single Day when the South Winds blows moderately.

Really it weakens Creatures by dissipating their Natural Heat, and evaporating their Spirits, so that Concoction is ill performed, the Blood and Humours distribute very slowly, and the Seed can only have Spirits to animate the Body of a Female.

One may conclude, after so many Arguments and Reasons, that there is an Art to get Boys or Girls; and if a Man and Woman Marry when they have done growing; if they observe exactly the Method I have prescribed in their Way of Living; if they Caress but seldom, and give Time for the Natural Heat to concoct the Seed, and the Soul to perfect; if they embrace to the Purpose after the Terms, and stay till the North Winds blows at full Moon, I am very well satisfied, by the Experience I have of it, that they will sooner get a Boy than a Girl.

## C H A P. VII.

*Whether Children are Bastards or Legitimate when resembling their Father or Mother.*

**B**Ecause most Lawyers, as well as Learned Physicians, maintain that a Woman thinking strongly on her Husband amidst her unlawful Pleasures, brings forth a Child by the force of her Imagination that perfectly



perfectly resembles him that is not the Father, it will be proper to examine whether the Resemblance of a Child depends upon Imagination, or any other Fancy. To this end we shall enquire what Childrens Resemblance of their Ancestors is, state the Differences thereof, and endeavour to discover its truest Causes.

Resemblance, according to the most common Sentiment, is a Natural Quality that makes Men like unto one another ; so that when you behold them, or see them in Action, you are deceived, as the Magistrate *Antonius* was heretofore at *Rome*, who bought Two pretty Boys for Twins at a dear Rate of *Tornius*, though one was an *Asiatick*, and the other an *European*.

Children resemble those they are issued from in a Threefold Manner, they resemble, I say, either in Quality of Mankind, or in Quality of Male and Female, or in a particular Quality : So that the Species, Sex, and Individuum, states the Three Sorts of Resemblances ; and to speak here of the last alone, I shall say that Children resemble their Father or Mother in the Soul or in the Body.

Though the Soul of Man is of an extream subtle Nature, that it is not to be discovered with our Eyes, yet it gives Signs of Resemblance by the Effects it produces. The Passions and Inclinations of Children makes us know those that have got them ; I do not here speak of the Immortal Soul which I have hitherto termed Intelligence ; I am perswaded it is not Material, and that it is of a distinct Nature from the Soul that causes Resemblance. This Soul that we speak of shall give for Example Signs of a good Oeconomy in the Son, as we have observed it in the Father, and inspire at the same Time this same Child with the Criminal Inclinations we have observed in the Mother. The Soul of this Child resembles then both the Father and the Mother ; as for the Body it shall bear Proportions and Resemblances to the Figure, Colour,



Colour, and Actions, of those that engendred him, or else shall neither resemble the one or the other, but only retain the Two other Sorts of Resemblances mentioned above.

I own it is very difficult to discover the Causes of all these Resemblances, since we have lost the Knowledge the *Pyli* had thereof; the which has made the Ancients so divided on this Matter, and most Lawyers attribute the Cause of Resemblance to the Imagination of the Mother rather than any Thing else.

But before I shall set forth my Opinion about Likeness and Resemblance, I must examine whether the Imagination of the Mother can be the true Cause thereof.

The Lawyers say, after some Physicians, that the Woman's Fancy or Imagination is so quick that there is no room to wonder at her impressing the Resemblance of what she passionately desires upon what she conceives; so that if she has an inordinate Appetite for Wine, Mulberries, or other Matters, or if she strongly fancies to be caress'd by some other Person, her Imagination is so fastned to the Objects, that daily Experience convinces us the Child formed in this Juncture receives Signs of the Desires and Idea's of its Mother; nay, even to that Degree, that White Women have engendred Black Children like unto *Ethiopians*, for having too attentively contemplated whilst they conceived, or immediately after, Blackamores either in Person or Painting. The Fancy or Imagination is so strong in some Women, that they send the Corpuscles of extraneous Objects from their Brain to the Infant that is forming, so that these corporeal Images communicate themselves to the tender Parts of the Infant, by a train of Nerves that come from the Mother's Brain.

Though the Souls of Female Brutes are incomparably less movable than Woman's, yet Naturalists makes us observe, that they have Strength enough to  
make



make Impression on their small ones; for if you wrap a White Handkerchief about the Neck of a Pea-hen, or paint the Eggs of a Hen that sits with divers Colours, the young ones of a Pea-hen will all be White, and the Hens all Speckled.

But the Imagination of the Woman being livelier than that of the Brutes, communicates in a stronger Manner to the *Fœtus* what she thinks on, insomuch that if she fixedly thinks on her Lover, Uncle or Grandfather, when she conceives, the Child will be like one of these Persons.

Resemblance is not a Proof of Filiation according to the same Lawyers. The Child that resembles its Father is not therefore Legitimate, one cannot declare it Heir of the Father upon this Conjecture. The Mother might engender it with these Resemblances in unlawful Embraces by the meer Strength of her Imagination; for thinking always on her Husband, when in the Arms of her Lover, she prints the Features of the Body, and Characters of the Soul, of him she fixed her Thoughts on, upon the tender Body of the Infant she was then conceiving.

It was without doubt for this very Reason that a Cook at *Rome* resembled *Pompey* the Great so much, that several took him to be that Great Captain.

One may answer to all this, that 'tis true that our Soul being so strictly united to our Body, as that it may make such violent Impressions upon us. Daily Experience sufficiently proves it, but I cannot be persuaded that the Action of this same Soul is capable to produce Resemblances relating to the Question in Hand; those that maintain it ground their Opinion upon vain and frivolous Observations, imaginary Parts, and false Arguments; for what Power has the Fancy of a Pea-hen or Hen upon Eggs that they never laid? The Soul of these Two kind of Creatures is so unactive, that 'tis not probable it can extend without them, and print Characters which they may have fancied upon strange Eggs; if I may be allowed to speak so.

How



How can one be sure that the Fancy of these Creatures is the Cause of the Variety of the Feather of their young ones, when speckled Chickens are produced every Day in the Furnaces of *Egypt*, and our Hens hatch all sorts without having their Eggs painted.

The Specks of some Colours observed in Children can no more derive from the Imagination of the Mother, as we have elsewhere observed. Imagination has no such violent Power as to print Character upon a strange Body; for when a Child is forming in its Mother's Intrails, it acts of itself, and only stands in Need of the Mother, as the Seed does of the Ground. How can it then be comprehended that a Woman having gone Two or Three Months and having a disorderly Appetite to eat, for Example, Mulberries, and has this Fruit strongly at Heart and Fancy, can communicate to her Hand the Virtue of impressing upon what Place it shall put it the Resemblance of this Fruit, which passing from thence without stopping and mixing among the Blood, Spirits and Juices, that are perpetually flowing to the Privy-parts, can be imprinted on the same Place of the Body of the Child where the Mother touch'd her own? Truly the Fancy and Imagination of Men are stronger than that of Women, and that of the former has invented this Way of arguing. They could find no natural Reason for what happens, and have given apparent ones, that they might not come short of giving a Reason for these Effects. For to imagine that a Train of Nerves that come from the Mother's Brain, and are implanted in the Body of the Infant, to bring the Corpuscles of extraneous Objects, and to imprint Marks of these same Objects, is what Anatomy hath hitherto concealed from us.

But 'tis more probable to say that these Marks are Inequalities, and Imperfections of the Matter that forms us, which the Soul that manag'd the little Body of the Child could no wise correct; or rather that they are only Contusions, which the Body of the tender



tender Child received in the beginning of its Life; and as the Blood once got out of the Veins by some Blows of the Mother or Child, does not intirely dissipate the Parts that receive it continue always spotted.

To relish this Opinion only, reflect upon all the Marks that Children bring into the World with them, and you will always find that they have something of Red. It is not possible but breeding Women may have wished to eat other Things than of this Colour, nay, we see daily the contrary; and their unruly Appetite leads them as well to Green, Yellow, White or Black, as Red Things, yet for all this there is seldom any of these Colours found printed on the Skin of the Children.

'Tis a meer Folly to say that there have been White Women Married to White Men, who by the Strength of their Fancy have had Black Children. Without they were deprived of the Secret of *Julia*, Daughter of *Augustus*, who never brought any Children but what resembled her Husband, although she was Carested by a great many others, because she would never suffer their Carestes but at such Times as she had conceived by him.

As for my Part I am easily persuaded that the Women have contributed very much to the Opinion of the Cause of Resemblance in Children, to cover the Fault they often commit; and able and politick Persons having afterwards considered, that these Sentiments were very favourable to the Welfare and Tranquility of the State, have found out Reasons to support it.

But the Woman's Imagination is so far from being the Cause of Resemblance, that it's even impossible it should produce the Effects we think.

1. Every Body knows what Transports a Woman feels when she is Amorously Carested, and it seems that the natural Heat abandons her to run precipitantly to the Privy-parts. Her Fancy is not fixed upon any Object that may turn her from the Pleasure; and if 'tis confined to any, 'tis certainly to him that is present.

X

Although



Although Fear disturbs her Sensualities in some Measure, and make some Impression upon her Soul, when she gives herself up to unlawful Liberties, yet she takes such Precaution as to enjoy her Pleasures with some Assurance; if she has not such Strength of Mind, and Fear prevails, she is so far from conceiving a Child, that her Fear represents unto her that she will bring forth a Changeling that will want what is necessary to be formed of; for her Soul being as it were somewhere else, and her Mind in an irregular Motion, she cannot entirely concur to the Generation of a perfect Child: Hence 'tis that Great Men have often Children that are unworthy of the Fathers, because the Father's Soul being Busie about great Affairs, does not communicate Heat and Spirits enough to their Seed, which is the Cause of Deformed Children, as we shall examine more particularly in the ensuing Chapter.

2. Again, if it be true that Imagination is the Cause of Likeness, may we not say that Flies, and even Plants, have Imagination to engender what is like to them? A Bee, for Example, has the same Figure and Inclinations as those that engender it, and this is so like the other, that 'tis impossible but to take one for the other: Yet who can say that 'tis the Fancy of those Creatures that is the Cause of their Likeness?

3. Moreover, the Woman's Fancy must be deeply struck by Impressions of the Objects it makes upon the Body of the Child that is forming. But if this Woman has never seen her Grand-father, nor never heard talk of the Infirmities of her Ancestors, how can she engender a Child that is Squint-eyed, One-eyed, Lame? &c. Yet History informs us that there were heretofore Families at Rome only distinguished by the Imperfections of their Ancestors, which were the *Strabo's*, *Saurus's*, &c.

I know a Woman Lame on the Right Foot, that brought forth her first Daughter with the same Infir-

mity,



mity, yet she has often protested to me that she never thought of her own Infirmary whilst she conceived, nor during all the Time of her going with the Child : Nay, her Lameness is hardly perceptible, and she is used to it, that she seldom thinks on it.

The little Men in the North have the inside of their Thighs crooked, but 'tis hardly from their Mother's Fancy that they are rendred like unto their Ancestors, 'tis rather something Internal and Essential, which we shall discover in the Sequel : For to go about to think that the Capricio's of a Woman can force the Principles the Soul makes use of according to Nature, is what I cannot very well comprehend.

4. Besides, if Imagination is the Cause of outward Likeness, it must also be an Universal Cause, and ought to act perpetually; so that Children must always be Born like unto those the Mother has strongly fancied. If she has had, for Example, an Heroe in her Mind, the Infant that is Born must have the Figure of the Person represented; yet we see every Day the contrary, and we are Witnesses that a Child is like its Brother, Uncle, Great-Grandfather, on whom the Mother never thought, neither at the Moment of her Conception, nor yet during her Breeding.

5. After all, to make a Likeness, all the Parts that ought to concur towards the Compound of an Infant, must be so disposed for a big Head; for Example, an Aquiline Nose, Great and Black Eyes, and the rest of the Body, as we observed in the Grand-father. Imagination, that is only an Animal Faculty, as Physicians term it, is not able to form a Body after this Manner; and if we observe all the Dimensions thereof, it wants Instruments for it, and hath no Power but upon what appertains to it. The Formation of the Child can be nothing else but the Action of the Intelligence, which makes use of the Soul to give it a convenient Figure. It belongs therefore to this Soul to give the Exterieur Form to every Part, and even to all the Body; and it would be Ridiculous, that the forming



Faculty of the Soul, which is nothing else but the Soul, should compose one Part, and on the other Hand Fancy, that is but one of its Faculties, should give its Figure.

The Baker's Wife that died some Four or Five Years ago in her difficult Travel, not being able to be delivered of her Child, it having very broad Shoulders as its Father, died by her overstraining in endeavouring to bring it forth. It resembled the Father so exactly in the Wideness of its Breast, that I can by no means be perswaded this Conformation came from the Mother's Fancy. Upon this Principle *Petrus Forrestus*, one of our learned Physicians, refused his Daughter in Marriage to a very Rich Man, by reason of his Wide Shoulders, for fear his Daughter might die in Child bed, as he had experienced the same before.

More, is it the Imagination of the Mother who engendred the Stone in her Son's Kidneys that was taken out at Five Years of Age? Did the Mother ever think on this Distemper, the Father was disposed unto, when aged 18 he got this Child, because even the Father had never felt this Distemper till he came to be of the Age of Fifty?

And at *Surgereres* in our Neighbourhood there is a Dumb one, that is the Son of a Man that speaks, but Grandson of a Dumb one.

In fine, one cannot ascribe the Horrour and Aversion Two Brothers had for Cheese to the Mother's Imagination, since the Mother loved that sort of Food dearly; we ought rather to attribute this Repugnancy to Internal and Essential Causes, because according to *Skenkius's* Observation, who reports this Story, the Father could not suffer the Smell of it without fainting away.

After all this we may say, that the Mother's Imagination is not the Cause of the Likeness of Children, no more than 'tis of Inclinations, and what Diseases they are subject to; and I may say 'tis rather the Body that works on that of the Son, and that the Soul of this imprints Characters on a Matter that obeys it, and is disposed to the same Accidents. To



To the End that this Question may be nicelier discussed, we must observe several Things which I judge necessary for the well Understanding of it.

*First*, One must observe that the Seed is animated by the Man's Soul, which is communicative, as we have explained it elsewhere.

*Secondly*, That the Man's and Woman's Seed being mixed, as actual and potential Motions, that the first are proximate, and the other remote Motions.

*Thirdly*, That Likeness is Essential or Accidental; that Nature proceeding from the internal Principles of the Child, is always constant and certain, whereas the Accidental is not.

1. This being supposed, let us first examine the Cause of the Son's Likeness to the Father, and the Daughter's to the Mother, as the most natural of all.

2. Let us afterwards seek out the Daughter's Likeness to the Father, and the Son's to the Mother.

3. Let us also observe the Likeness that Children bear confusedly to the Father and Mother.

4. Let us discover why Brothers and Sisters are like unto one another.

5. Let us after this search the Source of Childrens Likeness to the Grand-father, Great Grand-father and Uncles.

6. And lastly, Let us examine why a Child is not like to either of its Parents.

The Cause of the Son's resembling the Father, and the Daughter the Mother, is only to be taken from internal Principles that serve for the forming of these Children, that is to say, from the Man's and Woman's Seed, which being united together, make but one Body, upon which the Soul, which is the other Principle coming to act, fabricates an Habitation for its Abode.

I say it once more, I do not here speak of the Immortal Soul, which never communicates itself, and makes no Likeness; I only speak of the Material Soul,



that serves for an Instrument to the Intelligence, which makes it act according to its Orders.

The Spirits, or the Soul therefore that reside in the Man's Seed, being mixt with the Soul that is in the Woman's Seed when Conception is accomplishing, and making up one and the same Compound Works in the Quality of the Principle, upon the most terrestrial Matter, and the thickest and grossest Matter of the Seed of both Sexes. And because a Woman's Seed is of a hot and dry Temper, the Parts of its Matter close one to another, and want no Spirits for the Production of a Male, the Man's Seed imprinting its Character, makes a Mixture that has all Qualities requisite for the forming of a Boy. For the Soul that is in the Man's Seed having very swift and active Motions, takes the upper Hand of the Soul in the Woman's Seed, and makes the Matter on which it works obey, insomuch that this being penetrated by that, there is a Mixture made in the Ball or Egg, where the Infant is formed, which causes the Likeness that this Child bears unto its Father.

If you mix very soure Leaven with Dough, the Bread that is made thereof will taste soure, though the Quantity of the Leaven is but very small. After the same Manner the Soul that is in the Father's Seed, or if you will, the Spirits that reside there, being very penetrating, make themselves known in the Mixture that is made of the Two Seeds. And this is what happens according to the Laws of Nature, *viz.* That the Son resembles the Father, and the Daughter the Mother; otherwise, according to *Aristotle*, it would be a kind of a Monster if they resembled other Persons.

The Project of the Child having therefore received the Father's Complexion, by the Impressions of his Seed on the Woman's, perfects Day from Day by the same Principles. If the Father, for Example, is Bilious and Melancholy, Proud and Passionate, and has withal a big Voice, good Inclinations, a Portion  
of



of his Soul communicated to the Child by means of the Seed will bring all these Qualities, being inseparable from it, and dilate and extend the Matter of the Bones, it will produce Sweetness and Driness in the principal Parts. In one Word, 'twill cause a bilious and melancholy Temper. In fine, the subtle Parts of the Father's Seed being nothing but a Portion of his Soul with the grosser Part, of which the Body is partly formed, mastering the Matter in the Mother's Seed, is the Origin of a Boy's Likeness to his Father, not only in the Species, but also in the Sex and Individuum.

2. 'Tis the same Thing with the Likeness of a Girl unto her Mother; for the Matter contained in a Ball or Egg being of a cold and moist Complexion, if compared to the Matter a Boy is made of, serves only for the forming of a Girl; especially if the Man's Seed is feeble and languishing, and is almost of the same Temper with that of the Woman; and the Soul having a predominant Strength, takes the upper Hand of the Soul of the Man's Seed, and being united together, imprints its Feminine Character upon the Matter disposed to receive it, and Marks of Likeness to the Woman from whom it proceeds. Infomuch that if a Woman be of a cold and moist Constitution, if flegmatick, and subject to fluxious Rheums, if her Passions be moderate, and her Manners reasonable, the Soul acting strongly upon the Matter of the Project of the Child, will produce the same Effects in the Girl to come. For if the Constitution of the Mother is the Cause of all what we observe in her, that her Manners and Health are the Effects thereof, and the Disposition of the Soul and Matter of the Seed follows necessarily the same Temper, we may certainly expect that the Daughter will be like her Mother, because the Seed possesses more of her Body than of the Soul and Body of the Father. The Soul of the Father's Seed, and even his Seed, has only served to render the Mother's Seed prolifick, and in-



crease the Matter of the Project. 'Tis passive  
 so speak so ; nay, one would say the Father has  
 contributed nothing towards this Girl that resem-  
 bles her Mother so much both in the Qualities of the  
 Body and Passions of the Soul.

But if the Daughter is like the Father, and the Son  
 the Mother, which often happens, one ought to con-  
 ceive the Cause of the individual Likeness after the  
 one Manner and the other. If the Father, for Exam-  
 ple, be Great and Lusty, Sanguine and Flegmatick  
 has loose Flesh, and is slow in his Action ; if to the  
 contrary the Woman is Little, Dry and Bilious, Hasty  
 and Active, and has good firm Flesh, it may happen  
 and happens daily, that the Daughter may be like  
 the Father, and the Son the Mother.

The Cause of this Likeness is, when the Soul and  
 Matter that serves for Conception is the Cause of the  
 Resemblance, when the one or the other shew in the  
 Mixture of Formation their First and Second Quali-  
 ties. I may say, to make this more intelligible, that  
 the Soul and the Matter of the Man's Seed being con-  
 formable to his Principles, that is to say, being cold  
 and moist, dull and flegmatick, like him they pro-  
 ceed from, master the Soul and Matter of the Wo-  
 man's Seed, both by their Matter and Quality, inso-  
 much that the Soul, which is the Father's Seed, ha-  
 ving for the most part very active and penetrating  
 Motions, seizes upon the Soul of the Woman's Seed,  
 and by this Mixture is only made a Subtle Bo-  
 dy, the Predominant Part whereof retains always  
 the Part of the Father's Complexion. The upper-  
 most Soul therefore imprints its Feminine Cha-  
 racter upon the Child that is forming in the Mo-  
 ther's Entrails, and renders this Girl like the Fa-  
 ther, she being Big and Lusty like him, slow in  
 her Actions, having large Eyes, plentiful Terms ;  
 in fine, being Flegmatick and Sanguine, as her Fa-  
 ther : But if the Father gives but very little Seed,  
 that only serves to make the Woman's Seed, which is  
 full



full of Fire and Spirits, ferment ; there will come from this Mixture a Boy of the same Constitution, Figure and Inclination, as the Mother ; he will be but small as she is, and will be intirely like her, excepting only the Sex ; for this Seed being of a hot and dry Complexion, if compared to that of the Husband's, imprints upon the Project of its Child a Masculine Character, which would always appear if the Father's Seed did not baulk the Inclination of Nature.

It is not so when the Children are both like the Father and Mother, the Seed of the Two Sexes is then so equal in Matter, Strength and Quality, that the Child has Parts of one and the other, or else there is one Part like unto the same Part of the Father, and another like unto that of the Mother. For Example, this Child has his Father's Nose, his Mother's Mouth, the Mother's Breast, and the Father's Stomach. In one Word, it will be subject to the Distempers of the one, and the Passions of the other.

The Cause of this Likeness is nothing else but the different Motion of the different Parts of the Man's and Woman's Seed ; and if it be granted that the Seed flows from the Principal Parts of one and the other, and withal is animated, as we have proved it ; I cannot see what Difficulty there is to conceive, how one Part of the Child is like unto one of the Father, and another Part of this same Child resembles one in the Mother : For as Portion of Seed running, for Example, from the Head of the Father or Mother makes different Motions, the one and the other Portion being as yet not to be confused, the Intelligence, who has Orders from Nature to form a Child, finding a Matter disposed to form the Head of such and such a Fashion, by the Victory of one Seed over the other, works upon this same Matter according to the Orders it has received. But as it meets with much Matter in the Portion of the Seed, that must serve to make the Nose, and besides, this Matter hath strong and active Motions, it form by the Means of the Soul, which always is obedient, this Part of the Child



Child like unto that of the Father, that is to say, it makes a great Aquiline Nose.

'Tis not so with the Formation of other Parts of the Body of this Child, insomuch that if the Portion of Seed destin'd for the making of the Heart and *Thorax*, has more of the Matter and Soul of the Mother's Seed, the Child to come 'twill be subject to the same Passions and same Inconveniences as the Mother. In fine, the Child will be like unto the Father in some Parts, and the Mother in others, according to the strong and feeble Motions the Project shall receive.

'Tis this same Cause that renders Twins like unto one another; for if we reflect on what has been said in the Third Chapter of this Book, we may be convinced that the Man's Seed communicates itself almost in a Moment to several little Balls or Eggs; the Woman preserves in the Conduits of the Womb, prints its Character upon them, and makes the same Impression on one as the other: So that if there be any Difference, either as to the Sex or Individuum, it proceeds rather from the Woman than the Man; for as to the Man's Seed it is shared by several Balls on the one and the other Side of the Womb, when there is Dispositions for the Reception thereof, and making the same Impressions upon the one as the other, it causes also the Likeness of Twins.

But 'tis otherwise when Children resemble their Grand father or Great Grand-father. At such a Time Nature does not make the Soul act by Actual and Proximate Motions, but only by Potential Ones; and does not make it represent the Persons whence the Soul proceed, but such as 'tis produced from. Those Three Children that were Born at *Rome*, in the Family of the *Lepidi*, so far from one another, with a Membrane that covered one Eye, are Authentick Proofs of what I advance.

To comprehend this well, one ought to believe that the Resemblances we bear to our Ancestors are potentially



tially in the Seed, by the Soul and Humours they communicated to us; inſomuch that if there be any Accidental Cauſe that prevents the Child's reſembling its Father or Mother, there is Reaſon to believe it muſt repreſent one of its Relations, whoſe Idea hath ſtayed in the Soul of the Father or Mother; for admitting that my Soul is come from that of my Father, and that my Father's Soul is come from his Father, and ſo upwards, by the Orders eſtabliſhed in Nature by God in the beginning of the World, as *Tertullian* obſerves; I may ſay that my Soul bears the Character and Idea of all thoſe through whom it has paſſed. And if the Seed communicates very near the ſame Temper to ſeveral particular Perſons ſucceſſively, what Difficulty is there in believing that a Child may reſemble its Great Grand-father, not only as to the Figure of the outward Parts, but alſo to his Paſſions and Humours? A Load ſtone touching a Bit of Iron communicates its own Verrue, and afterwards this Bit of Iron acts with the ſame Power as the Stone itſelf. Thus it happens that the Seed of the Son makes the ſame Impreſſions as that of the Father would do. We ſhall be better perſwaded hereof by the Queſtion we are going to examine, *viz.* Why a Child reſembles any of its Relations?

There is no Occaſion to repeat here what we have ſaid above, *viz.* of the Cauſe of the Likeneſs that Children bear to their Father or Mother. I have, in my Opinion, evidently proved, that the Portion of the Man's and Woman's Soul that accompanies the Seed of one and the other Sex. and their Temper, which is inſeparable from it, are Cauſes of this Likeneſs; and that the Effigy, the Paſſions of the Soul, Health and Diſtempers, which made Children reſemble their Anceſtors, derive from it. We have alſo given to obſerve that this Likeneſs being Natural, do not only derive from an internal Principle; and if ſometimes it does not appear, the Change  
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ought to be attributed to a foreign Cause that disturbs Nature in its Actions, and that baulks the free Motions of the Father's and Mother's Seed.

Truly if these Motions be never so little interrupted through foreign Causes, the Children are Born like unto their Grand-father or Great Grand-father.

This is no Difficulty, according to the Observation made by Mr. *Begon*, one of the Wisest and most Curious Men I know : He told me that he had observed in the *Antilles* Twins engendred by the *Metifs* called *Mulasters*, one of which was White with long Hair, and the other Black with curled Hair, and that this Likeness could only be ascribed to their Ancestors that had been of this Species ; for, adds he, there are as many Species of Men as Dogs : But *Vissius* observed in *Africa* that a Fair Child might be Born from a Black Father and Mother, *Negroes* ; and these different Productions proceeded rather from their Parents being Poxed, which might make a Leprous Child, than from the Resemblance of their Ancestors ; and says also, that those Children were of a feeble and languishing Sight, and could not see but by Moonshine.

If the Motions of the Seed are much interrupted, they resemble their Relations in a Collateral Line ; if they are forced and agitated, they neither resemble one nor the other, but only the Species and Sex. And lastly, if these Motions are altogether unequal, and meet with a confused and uneven Matter, Hermaphrodites and Monsters are the Consequences thereof.

The Juice that the Child is first nourished by, the Menstruous Blood by which 'tis perfected, the Passions of the Mother's Soul, the streight Place it is in, and continues in during Nine Months, the Aliments that are made use of after it is Born, the Habit it takes up by the Manners and Examples it imitates, are puissant Causes, which I may call foreign, that often disturb the direct Motions of



of Nature, and prevent its making Natural Impressions upon a Child. Nature in this is like unto a Painter, that often draws Pictures by Copies, but sometimes by his own Capricio's.

To set this Question in a better Light, I may say that the Seed may be animated, as we have proved it carries Characters of the *Individuum*; and that these Characters being Actual and Proximate Motions, seldom fail of being communicated to the Body on which they are printed: But as there are other remote Motions that do not carry with them the Idea of any particular Person, but only in general the Figure and Representation of a Man, it follows that upon the least Disorders that happen in Generation, the Father and the Mother may by these last Motions engender a Child that will resemble a Man, but bear no Manner of Likeness to those that engendered it.

The Imagination of the Mother rather disturbs the Action of Nature than contributes to Likeness, yet I own that it has some Power upon her Spirits and Humour; and though it makes no Impressions upon a Child, which is governed by itself the very first Days of its Life, yet it may at least make some upon the Nutritious Juice, or Menstruous Blood, by which the Child is nourished in the Mother's Womb.

'Tis known what Changes and Disorders Aliments cause in the beginning of our Life; as they keep up our Heat when good, so they destroy it when bad: I attribute the good Case of some certain People to the use of Milk, Butter, and Cheese, and a cold and moist Air which they breathe. Whereas we observe others of a quite different Figure, because they live in another Air, and make use of other Food.

In fine, there is abundance of other Things remote from our Constitution and Inclinations, that when Age renders us capable of being compared to our Father or Mother, we find ourselves quite different



different, either through our own Fault, or that of those that took Care of our Education.

Thus I dare boldly conclude, that unless there are remote and accidental Causes that change the Likeness we naturally ought to bear to those that have brought us into the World, we will certainly resemble them very much. The *Garamantæ*, that were not Savage in this Point, caused all their Children to be nursed in common to the Age of Five Years, and then they gave to every one those Children that were most like unto them, judging thereby that such a one was their Parent, and ought to take Care of it. They believed the Likeness was a powerful Conjecture of Filiation, and that it proceeded from some internal invariable Principle.

As for my own part I should have an ill Opinion of a Woman that should have a Child resembling one of her Servants, and in this thought it would be Proof strong enough to think it Illegitimate; for its being like the Father would certainly be a great Presumption of the Mother's Chastity.

## C H A P. VII.

*Why some Children are Born Feeble and Imperfect, and others Strong and Healthy.*

**A**Dmitting that the Marrying of Kings has only the Welfare and State in View, 'tis but just the Subjects should aim at the Glory of their Princes in Marrying. A King will never be in a Condition to defend himself against the Insults of his Enemies, much less conquer Towns and Provinces, if his Subjects are sickly and imperfect: Contrariwise, nothing can resist his Power if he is furnished with strong and well-built ones.

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'Tis therefore becoming a well-governed Kingdom so to regulate what concerns Marriages, that all those who are Born from them may once be capable to support the Enterprizes of him that commands.

If we could discover the Causes of so many Persons being little, valerudinary or sickly, and ill-shaped, and at the same Time that of Mens being strong, witty, and nimble, I am sure it would be a Means to remedy the Disorders which often happen in Families and States, by the Carelesness observed in Matrimony, and the Abuses daily committed.

Had not King *Archefilaus* Married a little young Woman, the *Lacedemonians* would not have look'd upon him with so much Scorn and Indifferency. For what Probability is there that such a Diminutive Woman should furnish Matter enough for the forming of a Child of a good Shape? The Entrails would be too close, and the Sides too much drawn up to widen as they ought, neither would she have Humours enough to communicate what Nourishment the Child should stand in need of.

Truly a little Woman of 12 Years, or if she is older, has too narrow Flanks, and her Parts of Generation are too small to contain a Child of a good Size Nine Months, and far from going her Time out with it, she'll bring it into the World before all the Parts are accomplished. And besides, if the Husband and Wife are both young, and of the same Age, his Seed will not increase the Matter of the Ball or Egg of which the Infant must be formed; it will only communicate its fermentative Spirits for Generation; thus the Child will be always sickly, little and languishing.

These People are still commended that did not in former Times allow little Men and Women to Marry, for fear they might increase the Number of Dwarfs, whereby the Republick was but too much infested before.



Moreover, little Persons derive also from another Cause; for if the Father and Mother are of a very lascivious Constitution, Experience shows that the Children that are Born from them never grow tall. Love inflames Two Young Persons newly Married to that Degree, that there is hardly a Day but this violent Passion weakens and exhausts them. And if Perchance any Child is Born from those repeated Embraces, they are Dwarfs or sickly Children, which have not had Matter enough to be formed in their Mother's Womb. They join too often to have well concocted and well digested Seed, so that the Husband communicates but little Matter for Generation to the Woman, and that but ill qualified. The Woman on her Side has very small Balls or Eggs, she wanting Time to let them grow, since Love obliges her to make them ferment sooner than ought to be. Thus this Matter that serves to form this Infant, can only serve for very small Part, to be ever Parts of any tolerable Body.

If Married Persons imitated the Chastity of the King of *Palmyra* and *Zenobia* his Queen, we should have more robust, witty and lusty, Men than we have. 'Tis said that this Princess was so moderate in her Passion, that she never approached her Husband but to have Children, and for this Reason she always waited for the Time of her Terms to know whether she had conceived or no. If her Terms appeared she returned immediately to the King's Arms, rather to obey the Orders of Nature than her own Passion; and if the Terms came not, she lived without the Pleasures of Matrimony during all the Time of her Breeding, which most Women desire with so much Eagerness.

This Proceeding is a true Means to get strong and witty Children. It seems to be a new Wedding every Time one Caresses after a long Interval. Neither Matter nor Spirits are then wanting for the forming of a strong Child; and Experience teaches us, that  
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the greatest Men have been Born from unlawful Conjunctions. *Rome* would never have been the Terrour of its Neighbours, if *Romulus* had not been Born after this Manner ; and Statues had never been erected to the Honour and Memory of *Erasmus* by Two considerable Cities of *Europe*, if Wit had not been his Birthright.

Truly the Seed has Time to concoct and perfect itself, and the Spirits crowd more to it, when one Caresses but seldom. Nay, the Pleasures of Love are greater when taken with Moderation, and do not disrelish as they do otherwise.

If a Man and Woman are healthy, and observe the Rules that ought to be observed for the engendring of lusty and witty Children, they will not fail of Success ; and we seldom see, to make Use of a Poet's Thought, *viz. Nec imbellem progenerant aquila columbam*, the fierce Eagle does not engender feeble Doves, but in the Excess of Love the Woman will be uppermost, and does not observe all what is becoming when People Caress. There is no doubt but this Posture is the Cause of small and little Persons ; for since a lascivious Man voids but little Seed at a Time, and besides a convenient Posture is not kept, that little Matter which he sheds cannot be received where it ought to be, so that only the Portion which ought to quicken the Project of the Child is received, but the most terrestrial and thickest will come out again of the Womb by its own Weight, and the indiscreet Posture of the Married People : Thus the Ball or Egg is not augmented, and a Child formed whose Size will never be advantageous.

Every one knows that Old Age is cold and languishing, and that it has but little Vigour for Amorous Embraces. If a Child is got at such an Age, one may believe that 'tis for the most part dull and stupid ; its Father only having Matter and Spirits to give it Humane Form, except the Mother is Young and Vigorous, and contributes on her Side to the



Generation of the Child through the Plenty of her Heat and Spirits. A Horse engendred from a very Old Stallion is never so Mettlesome, and Horsemen know well enough that that he is not so good to be managed for War, as others: But in the Flower of One's Age, when one neither grows nor decays, one has all what is proper to get Lusty and Witty Children: For this Reason the Antient *Germans*, according to *Cæsar*, who always were Strong and Brave Men, counted it a shameful Thing to know a Woman before 20 Years of Age.

Besides, the ill Way of living of Parents may be a common Cause of Childrens being weak and sickly. Never will a Debauched Man engender a Robust and Vertuous Child; and the Distempers that shall accompany such a Child during Life, are only assured Consequences, and evident Proofs, of the Father's Crimes. and the Mother's Weakness: Leprosie, Gout, King's-Evil, Stupidity of Mind, and other grievous Distempers, proceed commonly from the irregular Life of the Parents. We inherit most of their Infirmities, but seldom or never their Vertues. And as the Blood of these Fathers and Mothers is full of Phlegm and Crudities, all the Parts that are nourished thereby make also Excrements that have quite different Uses from what Nature proposed. The Testicles, to confine myself only to the Genital Parts, cannot make a good Seed of a cold and crude Blood, that may afterwards be the Cause of an Healthy Child; it's Phlegmatick, and full of Ordures, instead of being full of Spirits and Fire, Pure and Temperate, which can cause nothing but Disorders in Generation.

Those that endeavour to have Healthy and Witty Children observe, amongst other Things, a Time that is neither inconvenient to them nor to their Wives; above all they take great Care not to know them when they have their Terms, or some Time before: but if perhaps Conception should be when the Terms

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are ready to flow, or actually flow, the Ordures wherewithal the Matrix is at such a Time filled, infect the Man's Seed, which carries afterwards ill Qualities to the Place where the Woman's Seed resides, and Conception is made; Generation is nevertheless accomplish'd, but the Matter that serves for the forming of the *Fœtus* not being pure and well qualified, the Parts that are made of it become Weak and Unhealthy, so that in Process of Time they perform their Functions badly, and consequently render the Child Valetudinary and Distempered. We have but too many Examples of this, but Breeding and Decency obliges us not to make them Publick.

Several Things ought therefore to be observed to avoid the engendring Unhealthy Children; for if the Body has Infirmities, if not taken Care of, the Soul will not escape: And I am sure, if *Thersites* had not been so ugly, he would never have been such an ill Soul; nay, 'tis almost impossible that a Soul should perform its Functions well in such a Body as his was; he was Hunchbac'kd, Pickedheaded, had Down upon the Chin instead of Beard, and with this was Lame and Purblind: This Uglinefs is a Sign of all Vices, whereas the Beauty of the Body is the Image of a good Soul, and the Character of a Man of Honour, if we believe *St. Ambrose*.

The Stars do not make us Witty, Lusty, Valetudinary, or Imperfect, they are too distant from us; and though the Sun and the Moon have more Strength than the rest, yet they do not act upon us, but as foreign Causes, very different from those that are Essential to us. We observe daily Children conceived under the same Aspects, and at the same Hour of the Day, that have nevertheless different Inclinations, and Bodies of different Forms. Yet I own that a Child formed in the Spring or Autumn will be more Prudent and more Wise, and another shall be  
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more Nimble or less Active, that has been conceived in Winter or Summer; but these different Inclinations depend not so much upon the Stars, as upon Humours that predominate in those Seasons in the Bodies of the Parents.

Deformed Children, and those that have something of a Monster, are naturally so conceived, whatever some Doctors do say; they depend upon the Man or the Woman, or else upon some Conjunction contrary to the Laws of Nature.

Naturalists make us observe, that if a Cock treads a Hen only one single Time, he impregnates several Eggs, and in some are seen Two Yolks; whence in Time Two Chickens would come almost separated, yet sometimes united; sometimes also, but seldom, there will appear Two Specks on one Yolk, which have at the same Time received genitive Impressions from the Cock; and I do not doubt but from this Cause deformed Chickens are hatched, that are near akin to Monsters.

I say as much in Proportion to Children for if the Man's Seed touches several Balls or Eggs that are disposed to receive their Impressions, it makes them all ferment, and quickens them at the same Instant, insomuch that several Children are Born from this Generation, that are differently wrapt up, and have their particular After-burdens: But if in one Ball or Egg there be Matter divided in Two by a little Membrane, or that this Matter has Two Projects of Children, the Man's Seed excites and animates them both at a Time, as if there was but one; each part of the Ball or Egg receives the generative Impressions of the Man's Seed, and Twins are Born, which being separated one from another, and seldom united, have an After-burden common to both, but if Two Balls are united, a Monster comes forth, may be like unto that I saw a Month ago, which had Two Heads, Four Arms, and only Two Feet. This is the Cause in my Opinion of the Generation of Monsters.

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Besides, the Womb may contribute to the Deformity of a Child, according to the Opinion of some Physicians; for being cicatrized on one Side, and not able to dilate, as in the other Parts, it is liable to an ill Conformation: But Experience teaches us that Children are Perfect that have been carried in such a Womb.

There are some other Sorts of Monsters that are formed by a Mixture of different Species: The Stories we have upon this Subject make us believe that the Thing is possible. The *Hippotaure* which the Cardinal *de Comitibus* brought from France to Italy, and afterwards presented to Cardinal *Scipio Borghese*, is not a Tale made at Pleasure. All Rome saw and admired him for 30 Years together, after which Time he died for want of Teeth; he had a Bull's Head, and the rest most like unto a Horse.

If one is doubtful of the Mixture of Men with Beasts, one may be satisfied in looking back upon Antiquity, where one will find *Pasiphae*, Queen to the King of *Minos*, engendred a Minataur by the Pleasures she took with a Bull. One will also find the pretty made Maiden, named *Gnosale*, engendred by a Man and a She Ass: If these Two Examples relish a little of the Fable, yet one will not suspect that of the *Tuscan* Virgin, that was delivered of an Animal half Man and half Dog. *Nolateranus* has left us in Writing, that this Monster was Born during the Pontificate of Pope *Pius* III. and that it had Hands, Feet and Ears, of a Dog, and the rest of a Man; and I am told that some Monsters are seen in the Isle of *Forvusa* that have Hairy Feet, and Hands like Men: If this was impossible, as some think, the Holy Scriptures would never have made a Law about it, which condemns to Death both the Beast and the Woman that has thus submitted herself.



'Tis therefore easie to know the Cause of Monsters, without my taking the Pains to set it down; for admitting that the Seed is animated, as I have elsewhere proved it, and that it comes from all the Parts of the Body of the Two Sexes, as Experience shews us, I think there is nothing more wanting for the Discovery of the immediate Cause of the Inclinations and Figure of Monsters.

### *The End of the Third Book.*

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PART



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# PART IV.

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## CHAP. I. ART. I.

### *Of the Impotency of Man.*

**T**IS known that the Generation of perfect Creatures follows immediately upon the Conjunction of Male and Female: That the Male ought to be of a middle Age according to its Species, that he ought to have the Genital Parts well formed, and with this enjoy perfect Health, in order to act as he ought to do upon this Occasion. But to speak here of Man only, he ought to be vigorous, full of Blood and Spirits, and possess all what is requisite for the Caressing of a Woman amorously. Besides he ought to command his Privy-parts, and they obey, when the Business of Conjugal Duty is called into Question.

If a Man be too young or too old, if sickly, or troubled with some Natural Infirmary in his Privy or Principal Parts, one may without Scruple tax such a one with Impotency; for if the viril Member is too short, or too little, flaggy or paralytick, if the Hole through which the Seed ought to pass is not in the Place where it ought to be; if besides a Man is very fat, and his Belly stands much forwards; if his Testicles are small and lank, or if he has none at all, if his Seed be too liquid, or is but little in Quantity, or has other Faults. In one Word, if he wants any Thing of a Man for the Two great Works of Copulation

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tion and Generation, the Law permits a Woman to demand Dissolution of her Marriage in Court. And if we may believe an Archbishop, I do not doubt but we may attribute the Divorce of King *Lotharis* and Queen *Theberge* to one of these Causes.

All what destroys our natural Heat, and extinguishes our Fire and Spirits, is directly opposite to the Actions of Matrimony. Our Testicles slacken, our Spermatick Vessels dry up, and our Member diminishes, when we are accustomed to be scrupulously Chast and Abstinent. And if it be true what *Vidus Vidius* the younger reports of an Ecclesiastick Person, that had all her Life long strictly observed the Rules as she ought to do, there is no doubt but the Parts of our Body not exercising in the Actions Nature has made them for, wither and dry up in some Measure.

The excessive Pleasures taken with Women cause no less grievous Disorders. 'Tis true, they do not bring the like Witherings upon us, yet they render us incapable of continuing of Lawful Embraces. The Spermatick Vessels are weakned, the Seminal Vesicles relaxed, and the principal Parts of our Body waste and cool to that Degree, through the Dissipation of our Heat and Spirits, that they are not for the future in a Condition to furnish Matter necessary for the forming of a Child. Witness *Theodorick*, King of *Burgundy*, who after being exhausted with *Laodicea*, and other Strumpets of the Court, was never able to consummate his Marriage with *Hammerberga*, the King of *Spain's* Daughter.

Besides, if what is commonly said to be true, that good Cheer raises a Man's Lust, one may with the same Truth assure, that Indigency renders a Man Impotent. For since Abstinence, according to the Opinion of Divines, is the best Remedy against Concupiscence of the Flesh, there is no doubt but when 'tis excessive it will destroy all Motions that may excite us to the Embraces of Women, the Blood diminishing, Spirits wasting, and the Principal and Privy



Privy Parts becoming languid. Thus 'tis true that nothing is more opposite to Love but what both cools and exhausts us.

But the Passions of the Soul are something more violent than what we have said ; and to pass by Hatred that is fomented in a Man's Mind, by a Woman's Uglinefs, her ill Humour, or indecent Conduct, or in fine, by some execrable Stink that comes from her Body, which is one of the principal Causes that may render a Man Impotent, in respect to such a Woman.

After all, since nothing destroys us more than Distempers, since they bring us to our Graves, Lawyers have had some Reason to write, that one must not presume a crazy Man, much less a sick one, to be capable to engender, the Distemper rendring him unfit for Careffing a Woman. It's true, that the Pleasures of Love require Strength and Vigour to resist the Faintness and Weakness they give Birth to, even when moderately pursued ; whereas a Distemper being a Disposition contrary to the Laws of Nature, it weakens and destroys of itself the Actions of our Parts, which consequently cannot be in a Capacity to do their Duty when it comes to the Point of Generation.

But may be the Lawyers did not observe that their Decision is too general to be true ; since there are some Distempers that incite us to Love, and in which one may engender. We know that one that is seized with Priapism, or another that has some small Fits of the Stone or Gout, are at such a Time more Amorous, and cannot forbear having a Touch with their Wives ; the cold and sharp Humours that cause their Distemper are at such a Time mixed with Winds, that lurk for the most Part among the Privy parts, which tickle them perpetually, and excite them to Revenge themselves agreeably upon the Pain they suffer. Nay, some Distempers have rendred Men, before Impotent, Fruitful. *Avenzoar*, an *Arabian* Physician, reports of



of himself, that not being able to engender in his Youth, he did it with Ease after an acute Fever, which refreshed his Bowels to that Degree, and procured him such a Complexion, as to be afterwards in a Capacity to get Children.

The Decisions of Lawyers must therefore be qualified as not positively to affirm on another Hand by a kind of Contradiction, as 'tis in one of their Glosses, that the Beginning of a Child's Life, that is born after its Father's Death, must be counted from the Day of the Father's Death ; as if a Man that is afflicted with an acute Fever, Long or Chronick Distemper, or other Infirmities incident to the Principal or Genital Parts, was in a Condition to engender. Indeed this is contrary to Reason and Daily Experience.

But I will only here confine myself to Men that are always Impotent, and who having Infirmities in their Genital Parts, are no ways able to join amorously with a Woman, even in the Flower of their Age. The Faintness of the Amorous Parts, the Want of Humour in their Seed, or in fine, Nocturnal Pollutions that happen through the Weakness of their Vessels, are powerful Obstacles to Copulation, and render them colder than Ice when they come to encounter a Woman.

What Probability is there that a Member of Two or Three Fingers Breadth, should be of sufficient Measure to satisfy a Woman, and to engender Children. A Man thus ill furnished wants Strength, Heat, Spirits and Seed ; and if some Humours happen to come out in the Amorous Agitations, 'tis only a little Serosity, which has not all the Qualities requisite for Generation. The Woman may strive to receive this Liquor, her Parts, though starved, will never make any Thing of a Humour that wants Disposition for Nature's great Work.

More, the Impotency of joining with a Woman is increased by the Smalness of the *Virge*, which being both short and little, cannot rejoice a Woman,

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nor furnish Liquor that is proper for the forming of a Child : All Medicines are useless for this Sort of Weakness ; and though *Galen* and *Fallopious* proposed some, yet we are inclined for the Opinion of those that believe these Infirmities incurable, if upon the Extream ; and the Judges may boldly pronounce Sentence of Dissolution of a Marriage that has no other Earnest of the Man's Validity.

'Tis in vain to imagine that rich Broths, choice Food, and excellent Wine, can make a Part grow that Nature could make no longer, and shews want of Knowledge in Distempers that happen to Nervous Parts: Rub the distempered Part never so much with Oil of Earth-worms, Oil of Lavender, or *Palma Christi* mix'd with a little Powder of a Bull's or Stag's Pizzle, all the Effect 'twill have is rather for the Patients Hurt than Relief; nor will the Buckle that pierces that Prepuce, and to which is fastened a leaden Bullet, nor the Plaister of Burgundy-pitch often applied, ever Cure these Infirmities, or make a Man's Member that is naturally short ever become longer.

Whenever one does Cure these Natural Defects, 'twill be at the same Rate the Roguish Foster-father *Galen* speaks of, who accomadating the Child under his Care after an indifferent Manner, beat its Buttocks from Two Days to Two Days with his Hand, to make them swell, and shewed afterwards the Father how good a Case the Child was in.

Though the Looseness and Flagginess of the *Virge* are Distempers that are sometimes Cured, yet for the most Part they have been incurable, and out of Reach of Remedies ; for if this Part is naturally stupid and immovable, though indifferently big and long, there is no Art that can enliven it, nor no Physick that can cure it: The Flesh or Ashes of the *Tarantula*, and Powder of a Bull's Sinew, or the Root of *Satyrian*, have too little Strength to succour these Languishings: And if the Hand of a pretty Woman, which is the most Excellent Medicine, has not Power enough to



to Cure the Lankness of a Man's Member, other Remedies will signifie nothing, especially if the Nerves that come from the *Os Sacrum*, and distributed to the Yard, are Weak, obstructed or cicatrized ; or if the Man has received some Hurt in his Genital Parts, or else some considerable Humour has altered the Neighbouring Parts. In fine, if the Palsie happens to one or the other Thigh, the Viril Member, which receives the same Influences from the Extremity of the Spinal Marrow, is also rendred immovable, as well as one of these Parts ; and 'tis impossible to Cure it except you vanquish the Distemper that causes it : But as 'tis for the most part incurable, particularly in those that grow Old, there is no Room left to hope that one may relieve a Part, which in Old Age has but little Heat to defend itself from the Violence of this Infirmary.

Sometimes the Yard is not bored at the End, but at the Root and Side, above or below : There has been some seen with Two Overtures, One for Urine, and another for Seed, as was that of a Counsellor of *Padua* mentioned by *Vesulius*. All Men that are thus afflicted are sometimes incapable of Caressing a Woman, but always unapt to engender. Indeed *Platerus* tells us, that a Man who had Two Holes in his *Virge* ventured to Marry, but he not being able to satisfy his Wife as she desired, they separated voluntarily. Yet there are some Histories to the contrary, that inform us that one may engender with those Imperfections : That of *Dennis*, a *Roman* Goldsmith, is an evident Proof thereof: He engendred, though his *Verge* was bored at the Root of the Glands, as *Zacchias* reports, who avers he did see him.

We have told you above that Nature places the Testicles of Men first in the Belly, and that they fall down into the Purse by degrees, through their own Weight, the continual Agitation of the Belly, and the Force of continual Heat ; but if through some Obstacle it happens that they do not descend, the Men  
ought



ought not to be taken for Impotent, though in Appearance they seem to want what is most requisite to form a Judgment of the Virility of a Man, provided they are as Active, Vigorous, Hairy, and have a strong and hard Voice, have much Hair on their Chin and *Pubes*, one may pronounce them capable to engender, tho' nothing is found in their Purse. Mr *Montagne*, of this Province, that has often shewed me his Privy-parts, and Mr. *d' Argenton* dissected by *Paræus*, were both capable of engendring, though they had nothing in their Purse ; one ought rather to blame the Wife of the latter for going to Law with her Husband, and accusing him of Impotency. Thus the Decree of the Faculty of Physick of *Montpellier*, *Hucher*, being Chancellor, declared that it was not necessary for the Business of Generation to find the Testicles in a Man's *Scrotum*, provided always there were other Marks of Virility, which also makes *Riolanus* say of a Fellow that imposed often on Physicians, who believed him to have the Repute, that he was not incapable of engendring, although his Testicles were hidden.

The Case is altered when they are absolutely wanting. Men in this Condition are Cowardly, have an effeminate Voice, and no Hair on their Chin or Privy-parts. Indeed Mens Courage depends upon the Testicles ; for some Subtil Humours and Vapours come from those Parts, which mixing with the Spirits of the Blood and Nervous Juice, are the Cause of all our Boldness and Vigour. Those that have small Testicles, and with that Lank, cannot receive these Vapours to encourage them near Women, or elsewhere. Instance Brutes that are cut, which have not so much Vigour or Force as before.

If a Man's Belly be extraordinary big, there is no Probability that his Case will suffer him to Caress a Woman, especially if she comes near up to the same Size ; and if they could join, their Seed will hardly be Prolifick, if we may believe Experience. 'Tis true, that

one



one may chuse a commodious Way, as we have taught in another Place, if they are both nimble enough for it ; but indeed the Pain surpasses the Pleasure. And what would *Vitellico*, Lieutenant-General of the *Spanish* Forces in the *Netherlands*, have done, if he should have been obliged to enter the Lists of Love, he that could not in all those Provinces meet with a Horse that was able to carry him above Three Miles? Indeed Vinegar mixed with Water is an assured Remedy to diminish ones-self, if us'd as ordinary Drink, but 'tis worse than the Disease, which this great Captain found to his Grief ; for after having drank it a Year, he diminished above 60 *l.* as History informs us, but he died some time after that Time, his Body being all withered and wrinkled through the Coldness of his Brunage, and by the Indisposition it caused in his Stomach.

All these Distempers we have spoken of being incurable, they must render a Man impotent, and ought to refrain him from Marrying, or if he is Married, they are lawful Reasons for a Woman to be dissolved. For the Distemper being Natural, Perpetual and Incurable, who doubts but a Woman has Justice on her Side in demanding another Husband ?

## A R T. II.

### *Of the Coitus or Copulation before a Magistrate.*

THE Parliaments of *France* would not have been so often surprized if they had exactly known the Causes of Mens Impotency. And the Marquis of *Langers* would not have had the Disgrace of a Decree given against him, *February* the 8th, 1659, if the *Coitus* which was ordered had been an infallible Proof of Manhood.

The



The Officials of our Bishops would not so frequently, and upon light Reasons, invalidate Marriages, if they had well studied the Causes that prevent the Consummation thereof, or if they would be instructed by learned Persons. For Example, the Official of *Mans* would not have decided upon the Marriage of *Peter Nau* some Years ago, (who would fain appear Impotent at the *Coitus*,) if he had known the feigned and supposed Impotency of that Spark. For since by a Rule of the Court granted the 5th of *July*, 1655, the Wife of *Nau* was obliged to return with her Husband, and to bring her lawful Child, which was the only Proof of the Father's not being impotent; May not one say that this Official, let him be as honest a Man as he will, had not observed all the Circumstances requisite upon the like Occasions, for the knowing and distinguishing the Impotency of a Man?

Indeed we have several other more assured Signs and Proofs of the Virility of a Man than a publick *Coitus*; and I dare say, that publick Copulation, formerly abolished by the Emperor *Justinian*, as opposite to the Purity of Christianity, has only been set on Foot again by some Libertines, and Curious Sparks of our Age. For 'tis the Infamy of Sexes, and the Dishonour of our Times; and I know no Examples thereof in History, but what are ridiculous. 'Tis a Law that wounds Modesty. 'Tis too hard and injurious to the Man. He must shew to all the World the Parts which Nature has taken so much Pains to conceal, and seek for Witnesses to an Action we shun and abhor them in when following the Orders of Nature: For what Shame is it to shew by Day-light, that which we take Care to hide even at Night. 'Tis only a Pretence of Divorce, and an Effect of the Lasciviousness and Audaciousness of Women. 'Tis they have put the Judges upon a Proof as uncertain as 'tis immodest. Amongst 1000 Men there is hardly one that will come off with Victory from a publick  
lick



lick *Coitus*. Our Privy-parts are not at our Nod, and far from obeying the Orders of the Judge. They oftentimes grow lank against our Will, and are often Icy when our Heart is on Fire. If we are ready to animate ourselves, our Courage fails us, Fear seizes us, Hatred possesses our Heart, and Modesty opposes itself to such impudent Liberties.

Besides, to enjoy a Woman boldly is not a Sign of Manhood. Eunuchs are much given to Carnall Pleasures, and some have been Married; but in Truth they are unsuccessful in the Business of Generation. And the Conjunction of Man and Woman being no Sign or Proof of Manhood itself, one ought not to judge of the Fertility of a Man by Copulation.

He that finds himself Impotent ought not to Marry; he that doubts of his being so ought to consult a Learned Physician, that may satisfy him about it; and he that is vigorous ought not to expose himself to a publick Copulation. Love will not be commanded, but commands us, and we have not hitherto observed any People to come together by Hatred, though never so Amorously dispos'd.

There have been more Dissolutions for about 100 Years past, since publick Copulation has been introduced in *France*, than ever was before; wherefore the Parliament of *Paris* having at last judged publick Copulation to be an Enemy to Chastity, and no true Sign of Manhood, made a Prohibition the 18th of *February*, 1677, by a Solemn Decree to Judges Civil and Ecclesiastical, not to admit of the Proof of Publick Copulation for the future in Causes of Matrimony. *Messire Renede Cardonan Marquis de Langers*, spoken of above, was the Cause of this Reform; for having Married a Second Wife, *Damoiselle Diane de Montande Nauaillis*, by whom he had Seven Children, he made it appear that we are not always Masters of our Actions, when exposed to Caress a Woman publickly.



## A R T. III.

*Of Divorces between Married Persons.*

**T**Hough some Lawyers make a Distinction between Dissolution of Marriage and Divorce, the one being the Cause of the other, yet since we do neither examine the Terms, nor the Thing signified, so exactly as they do, we shall make Use sometimes of one, sometimes of the other, to express our Mind in what we have to say about it.

Dissolution of Marriage is only a just Prohibition of the Use of Marriage, pronounced by a competent Judge, who having an evident Knowledge of the Cause, forbids the Husband and Wife to lye together, and perform reciprocal Duties of Married Persons.

If the Causes of the Divorce are incurable, the Law permits the Party that is well to Marry again ; but if in Time they may be remedied by the Rules of Physick, as we have elsewhere discoursed, I cannot believe that one can have any lawful Reason for Dissolving a Marriage that has been celebrated with so much Solemnity.

There are stronger Reasons, and more powerful Causes, required now-a-days in *Christendom* for the Dissolution of Marriages that was formerly. The *Capricio* of a Husband cannot now-a-days repudiate his Wife, as was formerly usual amongst the *Jews* ; nothing will do it now but a lawful Reason, known and approved of by the Judges. It's true that the Old Law allowed the *Jews* to repudiate their Wives, and take another at Discretion, but 'twas, as the Scripture speak, by Reason of the hardness of their Hearts.

Amongst all the Reasons the *Jews* had for divorcing, that of Impudicity was the strongest and most common Jealousie often troubled the Peace and Tran-



quility of their Marriages, and sometimes not having any other apparent Causes, they accused their Wives of Impudicity, and reproached them therewith, to find a Way to be rid of them, *viz.* That they had been debauched before they were Married, In regard to this, *Moses* to prevent these Disorders, made a Law, by which he commanded the Parents carefully to keep the Sheets that served the Wedding Night, at the Defloration of the Daughter, to the end that if they should one Day happen to be falsely accused by their Husbands, they might shew the Magistrates the Signs of Virginity unjustly suspected, to save the Reputation of the Woman, which is observed to this very Day in some Towns of *Spain*.

The Law of the *Pagans* was as light in this Case as that of the *Jews* was hard. *Cicero* would not have repudiated his Wife, and made her go about her Business, for not writing to him sometimes during his Exile; and *Sulpicius Gallus* would have passed the same Compliment upon his, for finding her once in the Street without her Hood, if the Laws had been equitable. Amongst us it is neither Coldness, Hatred, nor Interest, that obliges a Man to Sue a Divorce, as the Eastern People continue to this very Day; 'tis the Impotency of the Husband or Wife that causes a Dissolution of Marriage by the Authority of Magistrates.

It cannot enter into my Thoughts that our Modern Judges have thereby undertaken to touch the Substance of Matrimony, they knew too well 'tis a Sacrament which Men cannot annul, but only exiome the Married Persons Ability to engender, and besides the Validity of the Civil Contract.

To forget nothing that may contribute to the Curiosity of the Reader, 'twill not be out of the Way before we end this Chapter to set down here the Formulary of the Libel of Repudiation the *Jews* made use of according to the Report of Rabbi *Mosche de Cotsi*.

The 3d Day of the Week, the 29th Day of the Month of——in the Year—— of the Creation of  
the



the World, J. N. Pharisee, dwelling at present at *Venice*, a Town situate at the Bottom of the *Adriatique* Gulph, do protest and declare in the Presence of N. N. Witnesses, that I do dimit and repudiate you my Wife, named N. N. Daughter of N. Son of N. to the End you may be henceforward be free to find out another Husband suitable to your Condition, without the Interposition or Hindrance of any Person whatsoever, to the Eternity of Ages, for ever and ever. And this is the Cartel of Divorce, the Libel of Dimission, and Instrument of Desertion, which I send you, according to the Ordinances of *Moses* and *Israel*. The Witnesses signed in the Body of the Libel, and underneath, as well as the Husband.

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## C H A P. II.

### *Of the Barrenness of Women.*

**T** I S known that Sterility depends oftner on Women than Men; and that the Natural Heat being one of the principal Instruments of all Actions, the Sterility of both Sexes is caused through its Defect; if it is weak, the Parts are defective; if any Thing is wanting to the Proportion of the Woman's Genital Parts, all the Action of the same Parts is interrupted and Generation must not be expected.

Let a Woman be in the Flower of her Age, let her enjoy perfect Health, let her be Married to a Stout and Vigorous Man, and take Immoderate Pleasures with him; if she has no Disposition to conceive, she must never hope for the Sweet Name of Mother; for if she be too Brisk and Lively, if an excessive Heat consumes her Entrails, if she has not her Term, or but moderately, if the Terms be not Red, what Probability is there that she should Conceive?



She burns, if I may say so, and dries up the Seed that is given her ; and if perchance a Child is Formed, it is either Deformed, Counterfeit, or does not abide Nine Months in the Mother's Womb. If on the Contrary, there is a Great Coldness and Humidity in her Privy-parts, and that the Womb is too much moistened by the Fat that is thereabouts, if her Sides are close, or her Belly straight, and if she has no Hair on her Body, but only on the Head, she'll never retain the Seed that is communicated to her, and consequently will never bring it to Conception ; or if perchance any happens, the *Fætus* will be stifled through the great Humidity of the Mother's Parts, and will come forth before the Time ; so that such a Woman can never have a Child, unless the Faultiness is corrected, the which is seldom brought about.

The same happens to Women whose Womb is of an ill Conformation, either naturally, or through some Foreign Accidents ; as great Ulcers, a great Cicatrix, and other Inconveniencies of the Womb.

But all these Defects are neither lawful Causes to hinder Marriage when not yet concluded ; or for dissolving it when consummated. Indispositions that do not hinder a Woman from being Cared by her Husband, neither can nor ought to cause a Divorce ; and often when a Woman is barren with one Man, Experience shews us she is fruitful with another. A Plant loves its Mould, and never runs to Seed in a place opposite to its Temperament. A Man cannot make a Woman conceive whose Seed bears no Proportion to his own, neither in its Matter nor Qualities. But if this same Man meets with a Woman that is not so hot or fiery as himself, an advantageous Generation will certainly attend their Embraces.

Nothing but Distempers that are opposite to the Pleasures of Love are able to hinder a Man's Conjunction with his Wife, can be lawful Causes of the  
Dissolution



Diffolution of Marriage ; for if a Woman be extremely straight, and the Passage stopp'd up either by the excessive Bigness of the *Clitoris*, or by the fleshy Membrane called *Hymen*, or by the Scars of an unhappy Delivery, or by the leaning of the *Os Pubis*, or if there be other Causes that draw it up incurably we ought to believe that this Woman is absolutely barren, because she cannot suffer the Caresses of her Husband.

Indeed all the Causes that may hinder a Man from enjoying such Pleasures with his Wife as Matrimony permits, are capable to make a Divorce : And as the Woman's Infirmities are in the outward Parts, the Law allows them to be examined by skilful and Discreet Persons, to make their Reports to the Judges, who are afterwards to pronounce just and equitable Sentences thereupon.

A Man may be very well surprized, when touching his Wife tenderly upon his Wedding Night, he meets with a Member as stiff as his own, that strikes him on the Belly ; he runs out of the Bed in a great Fury, and fancies that he has either been bewitched, or that People have bantered him, in giving him a Man instead of the Woman he had chosen ; but by the Light of a Taper he perceives 'tis his Wife's Face, she at the same Time calling him tender Names ; but there is no Caresses nor Complaisance that can allay his Astonishment ; and though his Soul may come to itself again, yet his Amourous Parts are not so ready to obey his Passion. But as Love is a Child, so 'tis appeased when flattered. His Privy-Parts therefore feel a Second Erection, but he has no sooner made a Second Attempt but he is as much surprized as he was before ; and what Augments his Astonishment, is his Bride's squeezing him between her Arms, that he can hardly get from her. Then he no more doubts of Charms, for upon such an Occasion the Man becomes as it were a Woman, and the Woman by a strange Metamorphosis of-



ficiates in the Man's Place, so that his Parts are altogether lank and flaggy, by Reason of the Surprize he continueth in, and hers are all on Fire, and able to give Proof of their Valour. At last this Man coming a little to himself, begins to examine the Cause of his Surprize, and having no sooner cast his Eyes upon his Wife's Privy Parts, but he discovers a streight and hard Member, like that of his own, he questions her about it, she answers with a great deal of Modesty and Sincerity, that she believes all Women are so, and tells him all the Circumstances she has observed of it since she first felt it: She tells him that during the Winter Season the Cold makes the *Clitoris* intirely withdraw, and that in this Season it seems to be no longer or bigger than half the little Finger: But that as soon as the Heat of Summer is felt this Part grows extreamly bigger and longer. She adds that he ought not to wonder as its being now so thick and long, the Days being the longest in the Year, and the Heat excessive. Nay, she own'd to her Husband that she hardly knows any Woman more Amourous than herself; and when she sees a Person that pleases her, and Love works in her Fancy, she finds this Part to stir and stiffen against her Will. That she never tried what she is able to do. But that she is very well satisfied at present by his Surprize and Wonderments that this Part is not alike in all VWomen. The Husband being fully informed of every Thing, and having well considered what to do upon this Occasion proposes to have her Infirmary communicated to some of her Friends, she consents, and the Husband thereupon consults a learned Physician, who to satisfy the Prayers of the Husband, and the Tears of the Wife, takes upon himself to cut this Part, which is of such an excessive Bigness. To this End 'tis tied, and left tied during one Day, after which such dismal Accidents happen that it cannot be extirpated.

Such



Such a Chance happened to *Platerius*, who designing to cut the *Clitoris* of a Matron, was frustrated of his Operation through the Obstacles alledged.

*Haly Rodoan* would without doubt have performed the same Operation on a Queen who discovered her Nakedness to him, if he had thought himself able to extirpate this Part, without running the Hazard of his Reputation, and the Life of this Princess.

'Tis impossible in this Condition for Men to Caress their Wives, as we shall more particularly examine it hereafter in the Chapter of *Hermaphrodites*, and this Infirmary being deemed incurable, as it is without doubt, a Judge may order the Dissolution of such a Marriage upon very good Grounds, provided 'tis upon the Report of Persons well skilled in these Matters.

Neither can the Compression of the *Os Pubis* upon the Passage of the *Vagina* be cured. This Conduit is very often so drawn up in the Outside, that 'tis impossible that a Man who is but indifferently furnished can get in.

The Two high Bones bent inwardly, and the Rump tuck'd up before, causes sometimes the same Obstacles; whence the Law does not repute such a Woman sound whose Privy Parts are thus ill shaped. Sometimes there happen so many Ulcers in the *Vagina* of *Courtezana's*, that some after being cured have had it almost shut up with Scars, that even the Terms flowed with Difficulty thro' the little Hole that remained unshut. A Man that should go to play the Wag with this Creature, would not be able to get into a Place that had been formerly so wide.

Hard Childbearing cause as many Inconveniencies to Women as their secret Distempers; for after the Passage has been torn, several Ulcers ensue, which being neglected, fill up with so much superfluous Flesh, that the Passage becomes almost stopt up. This proud Flesh comes to be hard and Solid in Time, and



cannot be bent by a Man's Yard, let it be as hard and as strong as it will. Witness what *Riolanus* says of a Woman who was so shut up after a hard Delivery, that it 'twas impossible for her afterwards to suffer her Husband to touch her.

These Distempers are too inveterate to be cured, and there is no Woman that will expose herself to be dissected alive. We might here propose several Pessaries of Silver, Pewter, Lead, or even of Flesh of different Bigness, which one might rub with fresh Butter, or Unguent, *Rosat*, and place them in the Passage one after another, beginning with small ones. But the Scars with which this Place is filled prevents its being widened, and consequently, to speak what I think, all these Infirmities are incurable, and are withal lawful Reasons to hinder a Woman from re-marrying.

Among the incurable Distempers of the Womb, one may add to those already mentioned, great Excrecencies, if *Gordon* may be credited; *Schirrus*'s and considerable Tumours, if we follow the Opinion of *Fribricius Hildanus*. who remarks that a Woman could not suffer Two Husbands one after another, and consequently could not have Children, because she had a *Schirrus* towards the inner Orifice of the Womb. He tells us another Story of one, who having suffered much in a painful Travel, became barren by a hard Tumour, which was found after her Death to occupy one Part of the Lower Side of the Womb. Yet if the Hardnesses be small, that they touch one another, and happen to Young Persons, I do not doubt but they may be cured by such Remedies as are commonly made Use of upon such Occasions.

Although one may cut the *Hymen* and the Membranes which knit the Caruncles firmly together, yet in some Cases these Membranes are so thick and full of Vessels, that there is Danger in opening of them; they being so joined with the Passage, that it seems to be the same Production. These Parts being cut,  
Inflam-



Inflammations follow sometimes, as also Fevers and Convulsions. In this Place the Wounds are difficultly joined, the Humidities that come out this Way from the Body of the Woman preventing the same, in a great Measure causing sordid and foul Ulcers, that are often followed with a Gangrene, which infallibly brings the Woman to her last End.

Here you see what Distempers may procure a Divorce by Reason of the Obstacles they cause in Copulation. One ought not to insist upon the Contract of Marriage, that is of the Nature of other Contracts; for if those that have covenanted are not able to do the Thing to which they have bound themselves, the Contract is void by the Non-ability of one of the Two. After the same Manner those that Marry, oblige themselves to perform the mutual Duties of Matrimony; if one or the other is not able to perform it afterwards, then the Marriage becomes void, provided always the Judge hath pronounced upon the Dissolution. Indeed if the Husband or Wife have any Infirmities that are without Remedy, and that hinder them from joining, there is no Room to hope for a fruitful Issue, which is the Principal End, and the most entire Satisfaction, of Wedlock.

## C H A P. VII.

*Whether Charms are able to render a Man Impotent,  
or a Woman Barren?*

**C**uriosity is only blameable in its Extreams, and 'twould be Injustice to find fault with one for studying good and pretty Things, Curiosity only touches great Souls: It polishes the Mind without tarnishing it, pains the Judgment without destroying it, and enriches the Memory without over charging it.

Man



Man is placed in the midst of the VWorld to observe the most Curious Things Nature works, and must be branded with Presumption for remarking all the Circumstances thereof: But if desire of Knowledge is immoderate, and reaches to vain and unlawful Things, then it must be censured, and ought to render Man as unhappy as the Emperor *Andrian*, who was the most Curious Mortal in the VWorld.

The Art of diving into Future Things have always flattered Mens Thoughts; and I do think that no Science has been sought with more Care, and less Success, than that called the *Black-Art*. For all what is told us is so remote from Reason and good Sense, that the most part of the Learned VWorld hath always mistrusted its Promises, and scorned its Maxims.

Indeed to speak here only of tying the Cod-peice, by which Magicians and Sorcerers pretend to hinder a Man from Caressing his Wife on the Wedding Night, we'll examine if all what is said and done in the Ceremony of tying can have any Influence upon the Amorous Parts of a Man that Loves Ardently, and is of himself in a Condition to satisfy his Spouse. We shall afterwards see if the Devil, or Magicians, who are the Supporters of it, have Power to destroy the Fertility of a Woman that has all what is requisite for Generation.

'Tis difficult to lay aside the Notions we have been taught in our Tender Years. There is a great Strength of Mind, and good Masters, required to disabuse ourselves from the Fabulous Accounts we have had from our Nurses; the Ideas thereof are always preserved at least in such Persons as are of a weak Mind; particularly when an ill Way of Living and Melancholy is joined to these vain Perswasions, 'tis then next to an Impossibility to make them come off from their ill-grounded Opinions.

If one tells People of this Disposition before they Marry, that one designs to tie their Cod-peice for them, their Mind being prepossessed with Enchantments,



ments, receives such a new Impression thereby, that when they are going to take a Frisk with their Bride the Fear of Witchcraft, *sorti lege*, Perswasion of the Fable and Conjugal Love, cause so great Disorders in their Soul and Blood, that far from being able to have Heat for imparting of Life to others, they have but just enough to preserve their own: The Trouble they are in upon such an Occasion flings them oftentimes into Melancholy Fits, which afterwards cause an irreconcilable Hatred to their Wives; they are troubled to see or suffer them, and when it comes to Embraces and Caresses, a certain Horror seizes their Mind, that they are never better contented but when they do not see the Subject of their Sorrow: This Fancy, instead of being cured by Time, increases, and makes them publish themselves that they have been bewitched, and that in Marrying their Cod piece has been tied.

What happened to myself about 25 Years ago is a sufficient Proof of what I say. *Peter Burtel*, Wine-cooper by Trade, working for my Father in one of his Country-houses, told him one Day something Disadvantageous of me, which made me tell the Cooper the next Morning that in Revenge I would tie his Cod-piece when he Married, which he was about to do in a little Time with a Servant-maid in our Neighbourhood: The Fellow honestly believed what I said; and although I only spoke to him laughing, yet these feigned Threats made so great Impression upon his Mind, being prepossessed with Witchcraft, that after he was Married he continued a whole Month without being able to lye with his Wife; sometimes he had a mind to embrace her tenderly, but when he went to execute what he had resolved he was altogether Impotent, his Fancy being all full of Enchantments. On the other Hand, his Wife, who was pretty Handsome, had as much Coldness for him as he had for her: 'Twas pretty Sport to hear them both publish that



that they were bewitched, and that I had tied the Cod-piece for him, *None laiguilette*. I was sorry that I had bantered this poor weak Fellow, and all what I could do on this Occasion was to persuade them that there was nothing in it. But the more I protested to the Man that what I told him was only Fibbs, the more he abhorred me, and believed I was the Author of all his Misfortunes. The Priest that had Married them employed all his Wit and Prudence in managing this Affair. In fine, he brought it no sooner about than I could do, and broke the Charms by his Vigilancy in 21 Days Time, without obliging him to pass through the Wedding-Ring of his Bride. They have since lived together 28 Years, and have had some Children, who are at present the easiest Citizens in a Famous Sea-port \* Town of this Kingdom.

Love employs its Cares to give Delight to one and the other Sex. By this means it obliges them to join often, and in joining to perpetuate their Species. It is inexpressible what violent Desires of Copulation it inspires in our Hearts ; and were it not by an express Order of Nature, I cannot think they would be so pressing as they are. 'Tis Madness to believe a Magician can oppose it, and that we are not able to resist his Charms. The Fair ones carry about with them a Filter and Witchcraft against which there is no Remedy.

Moreover, Matrimony is a Sacrament, over which the Devil has no Power ; he cannot destroy the Work, nor Ruin that which Jesus Christ hath established by such Holy Laws. And I do not believe there is any Relation between the Actions of such an Art and the Mysteries of Nature and Grace. The Hatred of Devils, and Perfidiousness of Sorcerers, ought not to daunt Christians ; and Councils forbid us to believe those that will endeavour to persuade us that one  
tie



tie and untie us by Vertue of *Sortileges*. It is a pretty while since we have recovered from these Follies, which Paganism invented to abuse credulous Minds.

If all the World resemble the Duke of *Nevers*, who chose rather to run the Hazard of his Life, than to suffer a Flux of Blood to be stopt by Charms and Words, there would not be so many weak Souls among the Vulgar as there are now-a-days, and Christian People would not be so sottish as to believe now-a-days what one could hardly formerly perswade the Pagans, as St. *Agebard* of *Lyons* often used to say.

Judiciary Astrology and Magick hath no demonstrative or plausible Principles. Nay, those that have dived furthest into them, are yet to agree amongst themselves; and seeing they impose an indispensable Fatality upon the Actions of Men, they are contrary to Christian Religion, and Maxims of a well governed State.

And to be more particular, the Figures of *Gamebez*, the Colours of the *Tags*, the Characters of *Talismen*, and the Words of Sorcery have not Power enough to oppose Generation. People are more refined now-a-days than formerly, and are not so easily drawn in by the Dreams of *Rabbinisme*, Impostures of judiciary Astrology, or the vain Perswasions of Magick. The Words, to go no further, are only an articulate Blask that expresses our Thoughts; and if we should even be possessed with an impure Spirit, we could by no means perform what a Sorcerer is said to do in tying the Cod-peice. At furthest the Devil can only have Power over the Body which he possesses, and his Empire not extend to other Bodies. Witness the Emperor *Fedorick Barberossa*, who laught at an *Arabian* Sorcerer sent him from the City of *Milan* which he held besieged.

Besides, who can think that our Privy-Parts may sooner be enchanted than other Parts that we are composed of. This may be because they serve for immodest and unlawful Actions, which makes the *Dæmon* have



have Power to enchant them. But is not the Heart the Source of what Evil we commit : Do not our Hands execute pernicious Designs ? And does not our Tongue speak Calumny and Scandal ? Yet we have not hitherto heard that the Heart, Hands or Tongue, have been bewitched.

Ve know also that VWomen are more Inconstant than we ; and that there are more VVitches, or rather Foolish and Melancholy, of that Sex, than Men Sorcerers. Yet when it comes to the Point of Procreation one may say, that the Devil works sooner upon the Men than the VWomen ; as if Mens Privy-parts were rather designed for this Sport than the VWomen. These ridiculous Opinions do neither want apparent Reasons nor Authorities to prove what is commonly said on this Subject, and Truth in this Encounter has not so much Lustre as Falshood.

But if we do not suffer ourselves to be prevented in Favour of Enchantments, we may easily find the true Reason why Men are rather exposed to these imaginary Charms. The VWoman is only passive when Carested, and 'tis enough for her to receive the Impressions of the Man, in order to be fertile where there must be Machines to make the Man act, and a small Matter will prevent him from Action. If his Fancy is wounded by the Disorder of his VVife, if he is overcome by her Beauty, or disgusted at her Uglinefs, his Privy Parts refuse him that Obedience they owe. If a Man loves too passionately, if Modesty or Fear put a damp upon the Inticements of Love, if VVhores or Drinking have exhausted his Strength, and that by Reason thereof he is not able to enjoy the Pleasures of Matrimony, People will presently say that he is bewitched, and that his Cod-piece has been tied ; as if there were not natural Reasons enough to render him cool and languishing. *Theodorick*, King of *Burgundy*, would not have been deemed bewitched if he had not lost his Strength before with his Harlots ; and *Hermanberge* would not have



have apprehended Witchcraft, if he had been in a Condition to have satisfied her.

I do not speak of such Men as are naturally Impotent, or of such as have any Infirmities in the Privy-Parts, 'tis well known that they are incapable of Caressing; but I only speak of such as want nothing towards the discharging of the Duty of a Husband.

If we have but in some Measure our Senses about us, we would laugh at what some witty Persons have said in Jest; or endeavouring to take Advantage of others Weakness, we would laugh, I say, at *St. John's-wort* and *Rue* gathered in the Night-time, in saying some obscure Words, afterwards sown up in a Linen Cloth with a Needle that has served to bury the Dead, and afterwards hung about the Neck of a Maiden with a Tag or Point of a Wolf's Pizzle, to prevent her from being defloured. We should also deem superstitious what is commonly said of the Tag or Point ready made, either of a Wolf's Pizzle, Cat-skin, or the Skin of a Mad Dog, the *Ephesian* Characters written with the Blood of a Bat, and hung about the Neck of the Womb for the same Purpose, deserves no less to be laugh't at; dye it with One or Three Colours, tie it Three Times, or Nine, spit Three Times into the Dust, or in her Groin, and say with a low Voice some obscure and barbarous Words, whilst the Priest says, *Ego conjugo vos*, 'twill not have the least Effect upon us, provided our Senses are not bewitched indeed.

To be sure from the like Charms, let only the Chamber Door where the Married must lay be greased with the Grease of a VVolf or Black Dog, and fasten to the New-Married's Bed-posts the Testicles of a Cock, and throw split Beans in the middle of the Chamber, and several other frivolous Tricks that Old Women have invented to amuse Children, so there is nothing but Vigour and Boldness required to overcome all the Charms: One ought to have been  
wise



wife with Women, and be in Love when one Marries; to despise all what may oppose the Pleasures of Matrimony. And to explain myself neatly, if you'll break all Sorts of Charms, be sober and continent, moderate in all your Passions, and be neither too slow nor too furious in Love. Make use of your Wife when Nature prompts; Chastity will for the most Part kindle the Fire again that you may lose in her Arms; and by this Means Married People may, if they have a Mind, learn to ridicule Witchcraft; for 'tis a great Part of the Cure to have a Mind to be cured.

There is no doubt but Black and Melancholy Humours may disturb our Imagination, and make us believe Things that are not really so. We have Examples enough, and there is hardly a Year passes but I observe some in my Practice of Physick.

One must not at first go directly to dispute against the Opinion of one that believes he has the Cod-piece tied. the more obstinate you are in telling him 'tis a Trifle, the more stiff he'll be in his Opinion. 'Tis the Effect of the Melancholy Humour which renders those in whom it predominates constant and firm. All what can be done in such a Case is to treat them like mad-folks, and to endeavour the Cure by some Legerdemain Trick, as *Montagne* cured a Count with a little *Talesman* of Gold.

A *German* Judge asked one Day a Witch, who she believed might soonest be cured of Witchcraft? To whom she pertinently answered, he that keeps longest his old Shoes: Intimating thereby, that Time and Patience are only able to cure those that fancy themselves bewitched.

Nevertheless I am apt to believe, as I have said elsewhere, that there are Things which may cool our Courage with Women without our being enchanted. But what is called Enchantment or Witchcraft is an express and tacite Covenant with the Devil, and for this Reason obscure Words and Figures are made Use  
of



of, as also Herbs without Virtue, and other Trifles, which shews us that 'tis not Nature that acts, but something else.

The Ancient Exorcists went a surer Way to work than the Modern ones, for they never pretended to throw the Devil out of the Body of a possessed by the Prayers of the Church till he had been very well purged by Physicians.

It is impossible that the Devil, to come to the Second Proposition, I must examine in a few Words, can hinder Nature in her Actions, when every Thing that is requisite is in Order. The Child that is formed in its Mother's Womb, is formed by the express Command of God Almighty; the Devil has no Power to hinder Generation, and least of all when 'tis supported by the Sacrament of Marriage. Nature follows the Orders of the Creator inviolably, when 'tis not prevented by some preternatural or violent Cause; for if the Devil or a Sorcerer is able to oppose Conception, or rather to make Use of *St. Paul's* Expression, if the Prince of the Powers of the Air exercises his Power upon Infidels and Rebels, 'tis not by Witchcraft but by stirring of the Blood and Humours. No Body but Hypochondriacks or Fools will believe that putting a Serpent under the Threshold will render a Woman Barren.

I may add to what I have said, that Jesus Christ is come to chain the Devil, to hinder him from hurting us, and that People are at present more clear-sighted than in past Ages, and have found the Slight of Hand of the one, and Folly of others; and consequently there is no Wonder that there is not so many Witches as formerly there were. *Medæa* only made Use of Herbs of manifest Vertues, yet passed for a Witch in an ignorant Age; and a Legerdemain would pass for a Magician among those of *Siam*, by shewing his Address and Slight of Hand.

'Tis a great sign of Wisdom and Prudence not to believe what is told us of Sorcery and Charms. If

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those that think their Cod-piece is tied were Purged with Hellebore or *Vinum Emet*. I am sure they would soon be cured both of their Heart and Brain Sickness that is caused by Melancholy Humours. That was the Opinion of the great Lawyer *Alciat*, who assisted at the Trial of several Sorcerers, and who said while they were burned about *Bearn*, that Fire was not so good a Remedy for them as Purging. Indeed we do not see any sensible Parliaments in these latter Ages to be deluded by the Impostures of Sorcerers. That of *Paris* laughs at such Trifles, and with Reason; and that Illustrious Company never repented of its easie Belief of those Things, as several others have done.

If the Brain of *Guaciana d' Aureux*, (who had Fits whenever her Husband was mentioned,) had been well Purged at first, instead of Divorcing her, as she was by Mr. *La Chapelle*, Official of the Diocess of *Bourges*, they would have proceeded better in her Case; for afterwards Mr. *Conturier*, and Two more Doctors, judged her to be a Fool, and that there were no better Remedy to bring her to her Senses again than what has been proposed.

Great Men in seeming to believe the Impostures of Sorcerers have only humoured the Vulgar, and for fear of running against the Current, have been apt to suffer themselves to be imposed upon. Art shows sometimes surprizing Things, and Nature sometimes has a Hand in it; but God seldom permits Prodigies or Miracles to be done; and 'tis in my Opinion a very weak Reason to say, that God permits all what is commonly said of Witches.

But I call to Mind that People who have written *Pro* and *Con* of Sorceries have been but indifferently rewarded; and that *Bodinus*, who formerly declared himself their Capital Enemy, has passed as much for a Sorcerer as *Wier*, who undertook their Defence. And *Apulejus* being accused of Magick would hardly had been able to have got out of his Trouble with  
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all his Philosophy and Wit, if *Lolianus Avitus*, Friend to *Claudius*, had not interceded for him. One will therefore allow to say no more of it; and it suffices that *Nande* in this our Age has written an Apology of Great Men accused of Magick.

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#### C H A P. IV.

##### *Of Hermaphrodites.*

WE must own that Nature plays sometimes when it gives a different Figure to the Parts that distinguish Sexes from what they naturally ought to have. The reading of the History of Hermaphrodites will fully instruct us, that some Persons have had the Privy-parts both of a Man and a Woman. Those People were formerly thrown into a Sea or River, or banished into some desolate Island, as Prefages of some unhappy Events.

The Intelligence that works in the Entrails of a Woman being sometimes defective in forming the most noble and necessary Parts of the Child, we ought not to wonder if the same happens about the Genital Parts; but because the Propagation of the Species is not of so great Necessity as the Existency of Life, we do not observe so many Faults in the Heart, Brain, Liver, and other Principal Parts, as in the Amorous Parts of Men and Women. Indeed few Centuries pass but we hear them talk of some Hermaphrodites who formerly passed for Prodigies and Monsters, and are look'd upon now-a-days as something extraordinary Curious.

I reckon Five Kinds of them.

1. The first have the Privy-parts of a Man very entire; they make Water and Engender as other Men; but with this Difference, that they have a pretty



deep Slit between the Seat and the Cod that is of no Use to Generation.

2. The others have also the Parts of a Man very well figured, that serve either for the Functions of Life or Generation, but they have a Slit that is not so deep as that of the first, which being in the midst of the Cods presses the Testicles on both Sides.

3. There are no Privy-parts of a Man discovered in the Third Sort: A Slit is only seen thro', which the Hermaphrodite makes Water. This Cavity is more or less deep, according to the Plenty or Default of Matter employed for the forming of it, yet one may easily find the Bottom of it with one's Finger. The Terms never flow by this Way, and this Kind of Hermaphrodites is a true Man as well as the Two others: This Sort of Hermaphrodites becoming Boys at the Age of 15, whereas they were esteemed for Girls before. Witness the Wife of a certain Fisher-man, who, according to the Report of *Antonius de Palma*, became a Man after she had been Married 14 Years; all the Part that belong to a Man coming out in an Instant upon her, and she appearing to be as Valiant as her Husband in the Combates of Love.

4. The Fourth Sort is Women, who have the *Clitoris* bigger and longer than others, and thereby impose upon the Vulgar, that knows but little of the Parts they are composed of: These the Greek called *Τεισβάδα*, whence the French have formed the Name *Ribandes*, and of this Kind of Hermaphrodites *Columbus* says he examined all the Parts, and found no essential Difference from other Women; the only Sign that they are Women is, that they suffer every Month the flowing of their Terms.

Lastly, the Fifth are those that have neither the Use of one or the other Sex, and have their Privy-parts confused, and the Temper of Man and Woman so intermixed, that one can hardly say which has the Upper-hand. Of this Kind was the *Bohemian Woman*



man that prayed the same *Columbus* to cut off her Yard, and to enlarge her *Vagina*, that she might the freelier, as she alledged, join Amorously with a Man; but this Sort of Persons are rather a kind of Eunuchs than Hermaphrodites, their Yard being good for nothing, and their Terms never flowing.

I do not here pretend to talk of VWomen that want their Terms upon any Account whatsoever; 'tis proved that they do not change their Sex, and that their Privy-parts continue always the same; but we know they may change their Constitution, and take up that of a Man, as *Hyppocrates* observed in the Person of *Phaetusa*.

Several Persons assure, and 'tis very true, that there are Hermaphrodites, but no Body instructs us of the Efficient and Material Causes; let us therefore examine the beginning of them.

1. There are several Sorts of Arguments upon this Subject. The one Sort thinks that the Conjunction of *Mars* and *Venus* disposes the Matter that serves for the forming of the Child so confusedly in the Mother's VVomb, that it becomes the Cause of the Birth of an Hermaphrodite.

2. Others believe that Hermaphrodites are formed whilst the Terms flow, and that the Terms being always impure, they can produce nothing but Monsters.

3. The Third Sort say, that Nature having always a particular Care of the Propagation of Mankind, endeavours for the most to produce rather Females than Males. Thus we see, add they, a great many more Men Hermaphrodites than VWomen ones; Nature having chalked out to the first the Lines of a VWoman's Privy-parts.

4. Others believe that the Man and the VWoman having equally contributed to Generation, the forming Faculty, which endeavours to render the Body whereon it works like unto those it came from, imprints the Characters of Man and VWoman upon it, which makes an Hermaphrodite. Thus there have



been some able to engender in a double Capacity, who have had the Right Breast of a Man, and the Left of a Woman.

5. The Fifth Sort believe that God having created Man and Woman, as the Scripture speak, we have essentially within us a Faculty to become the one or the other Sex ; and that consequently 'tis no Wonder if an Hermaphrodite is sometimes Born, since we are potentially so.

In fine, some tells us so many Fables about it that I can by no means resolve to relate their Sentiments.

1. If we examine the Reasons of those that hold that the Conjunction of *Mars* and *Venus* is the Cause of Hermaphrodites, we may be soon convinced how little persuasive they are. Those Planets are too remote from us to be the Proximate Causes of any such Effect, and to have an absolute Influence upon the Body of a Child that is forming in its Mother's Womb ; and admitting such a Conjunction might cause such Deformities, 'twould not appear however in Two Hermaphrodites Born at divers Seasons of the Year.

2. The Second are no more persuasive : Children would rather be Born with the Itch, Leper, and the like Distempers, than be Hermaphrodites, if conceived during the flowing of the Terms ; the which we have elsewhere observed.

3. I can be no more convinced by the Reasons of the Third Sort ; for Nature being nothing but the Power of God in the Production of Creatures, never works but according to his Orders upon the Matter that is given her ; and consequently Hermaphrodites depend rather upon the Disposition of the Matter, as we shall see in the Sequel, than upon the premediated Design of Nature.

4. The Fourth Opinion relishes much of the Fable, that 'twould be only Loss of Time if I should stop to refute it. For the forming Faculty, which is  
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but an Effect of the Soul, or if you will, the Soul itself is not able to make such manifest Differences; and Generation being only brought about through the Fermentation of the Seed, as we have proved it, it cannot separate their Actions when the Seeds are once joined: So that to this Day no Hermaphrodite has been observed to make Use of both Sexes indifferently, and to produce Children. The Stories that are vented upon this Topick are only applicable to real Women, who have abused their *Clitoris*, but never engendred with it upon another.

5. Lastly, to believe that we are potentially Hermaphrodites is a Fancy drawn from *Plato*, and an Error condemned under Pope *Innocent III.* and tho' the Scriptures may at first seem favourable to this Opinion, yet, strictly considered, one may find a quite different Sense of what is given to this Passage in Relation to Hermaphrodites.

But to speak my Thoughts upon such a difficult Matter as this, I think we must fetch the Matter from far, and call to Mind what has been said in another Place of the Generation of Boys and Girls, after which 'twill be easy to know what causes the Confusion of Sexes.

We have said that the Seed was for the most Part indifferent as to the Two Sexes, and if it met with a Ball or Egg in the Horns of the Womb, that included a hot, dry and close Matter, and full of Spirits, it impregnated it so, as to make it produce a Boy; but if it met with one less hot, dry, loose and open, and less filled with Spirits than the former, it would animate it notwithstanding, but as to make it produce a Girl.

Moreover we have said, that if the Matter contained in another Ball was so tempered in its Qualities, and equal in its Parts, as to be in a perfect Equilibrium in Regard to every Thing, the Seed of Man would determine this Matter for a Boy or a Girl,



according to the greater or lesser Quantity of Spirits that should be brought with a loose or compact Matter.

But if perchance the Man's Seed is better disposed to determine the temperate Seed of the Woman to one of the Two Sexes, then an Hermaphrodite is formed, who has more Relation to one than another, according to the different Endeavours of the animated Seed of the Man or Woman.

Let us examine this intricate Business somewhat stricter, for to put into a greater Light.

1. The Intelligence of a Child, or if you will, the Immortal Soul, that works from the beginning of this Creature's being formed to build itself an Habitation, and that has almost finished the Principal Parts, begin in all likelihood about the 35th Day, to be employed in making the Privy-parts of a Boy, for which Purpose it lays hold on the Matter which at first it chose for this End, and which it put in the first where the Privy-parts ought to be. It works continually, but wanting Matter to accomplish them, it borrows of the Neighbouring Parts, chusing rather to render those disfigured, than to be wanting in the perfect forming of the Parts that must serve for Generation.

2. Those are the Errors observed in the Two first Sorts of Hermaphrodites above-mentioned, that are real Men.

3. But when there is not Matter enough to form the Genital Parts of a Boy, 'tis not to be expressed how the Oeconomy of the Intelligence husbands the Matter, placing and disposing all Things so well, that the Parts of a Boy are perfectly formed, but inwardly, as wanting Heat and Strength of Matter to push them out; after this the Intelligence proceeds in the forming of the Privy-parts of the Third Sort of Hermaphrodites, that are counted Girls, but are really Boys. These change Sexes, and in Time come to be Men, whereas they were before counted Women,



Women, and Marry, and get Children. The natural and genital Heat increasing daily, pushes out the Privy-parts about 15, 20, or 25, which till such a Time lay hidden, as happened to the *Italian Maid*, that became a Man in the Time of the Emperor *Constantine*, as *St. Austin* reports it. May be also there is some violent Effort that makes these same Parts come forth. Instance *Mary Germain*, mentioned by *Paræus*, who straining herself in leaping over a Ditch, became a Man at the very Instant of Time, through the coming forth of the Privy-parts.

4. Whereas the Intelligence wanting Matter for the forming of the Privy-parts of the Three first Sorts of Hermaphrodites that we have spoke of, so there is more than there is Occasion in the Fourth. About the 45th Day the Intelligence being puzzled where to place the Matter it has received for the Amorous Parts, determines at last to make the *Clitoris* bigger and longer than ordinary, and to leave to the inward Genital Parts of this Girl a natural Figure, that they may one Day serve for Generation. For it chuses rather to be wanting in superfluous than necessary Parts. This Sort of Hermaphrodites have often passed for Men, being in Reality nothing but Women. Thus *Montuus* took his Hermaphrodite to be a Man, when he laid with his Maids, and for a Woman when she joined with her Husband to have Children.

Though these Four Sorts of Hermaphrodites have deserved the Name, yet Nature has not refused them the Advantage to make Use of their Genital Parts, and to engender as others. The Man Hermaphrodite may get Children, and the Woman conceive; so that the one and the other do not differ from Men and Women, but only by some Parts that are either superfluous or wanting, but that for the most Part do not disturb Generation.



The Woman called *Emilia*, Married to *Antonius Sperta*, mentioned by *Potanus*, was counted a Woman during her Wedlock of 12 Years, but was afterwards reputed a Man, being Married to a Woman.

5. 'Tis another Case with the Fifth Sort, which may be called perfect Hermaphrodites, because they have no Use of either Sex, and the Manner of their being Formed in their Mother's Womb is thus.

The Intelligence, whose Business it is to compose the little Body of Hermaphrodites, is very much disturbed to meet with a Matter that is intractable for the forming of the Genital Parts. On one Side the Matter is moist and loose, on the other close and dry; here 'tis hot, and there 'tis cold. In one Word, 'tis a Matter of so different and rebellious Particles, that 'tis impossible to manage them; besides, the Quantity of Matter is so small that 'tis destitute of Heat, which the Intelligence always make Use of in Forming of all the Parts of our Body. If 'tis a Boy it is about, he will be, when he comes to be a Man, too dull and too cold to engender, and will be imperfect in his Privy-parts. If 'tis a Girl, she will in Time be too hot and too dry, and want Organs for the Seed and Menstruous Blood, in order to form and keep a Child alive.

Nevertheless, the Intelligence must accomplish its Work, of what Matter soever it be; it begins to work, and would without doubt make Parts, that would in some Measure be determined to either Sex, provided the Matter was not so unequal, and of such a different Complexion. In fine, it forms an Hermaphrodite, or if you will, a Monster, that is neither Man nor Woman, and that has no Privy-parts, either of the one or the other Sex.

One might accuse the Intelligence for being deceived in the Figure it has given to an Hermaphrodite Infant; for there is no doubt but Intelligences is as knowing as they are, may be deceived sometimes,  
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and not make the Parts of a just Proportion, even when the Matter is well disposed.

The Case being thus cleared, one may at present answer the Questions which are commonly asked upon this Subject, *viz.*

1. Whether Women can be changed into Boys, and Boys into Girls.

2. Whether an Hermaphrodite can make Use of both Sexes indifferently, and if he can engender.

3. Whether an Hermaphrodite can conceive of itself, without Copulating with some Person.

4. Whether a Priest may Marry an Hermaphrodite, or one that is deemed to be so.

1. To clear the first Question, we must know that the Temper of a Man is so different from that of a Woman, that 'tis impossible such an extraordinary Change should happen in Nature. The Complexion of a Man does not only consist in a certain Union of the First and Second Qualities, but in a certain Mixture and Proportion of the Matter he is composed of. And consequently 'tis impossible that a Boy should become a Girl, and a Girl a Boy, the Temper of them being very remote from one another, as we have proved it elsewhere.

On the other Hand, those that have applied themselves to dissect Men and Women, are fully satisfied that their Genital Parts differ very much; and where Nature hath granted a sufficient Space for the placing of one, she hath refused it to others; so that I may say with the Learned *Varolig*, that 'tis impossible that the Two Sexes can truly be made out in one and the same Body.

'Tis true, we are informed by some Observations written by Physicians, that Persons who were first esteemed Girls, have in Process of Time become Men, the Natural Parts of Man manifesting themselves either through the Endearments of Matrimony, or through the Plenty and Force of the natural Heat, or in fine, through some violent Motion. But indeed they



they were only concealed Men, as the Servant-Maid, Aged 18 Years, who died of the Plague, in whose Body *John Bouchin*, Physician of *Lyons*, found the same Organs that serve for Generation in Men.

Moreover, one may say, that VWomen who sometimes pass for Men, who have a Beard on their Chin, and Hair on their Body, and have a big and strong Voice, are also true VWomen, though they may divert themselves with their Companions with their *Clitoris*. So that it can't be said that one Sex is changed into another, for we never heard Men become VWomen, and that their Privy-parts were abolished, or returned within, in order to form the Genital Parts of a VWoman. The few Relations or Stories we are furnished with upon this Subject are all very suspicious, ill understood, or fabulous. VWitness the Story of *Ausonius*, which he relates of an Hermaphrodite of *Bonavento* in *Italy*, where he equivocates on Purpose to keep the Reader's Mind in suspense upon such an extraordinary Subject.

There is no *Teresias* now-a-days, Fable must yield to Truth; and such Things as were formerly easily believed, will not go down in our Age. The Two Hermaphrodites of *Licetus*, one of whom was Married, and the other Consecrated a Friar, conceived both for all this, and brought forth Children.

But then 'twas real VWomen which were first of all taken to be Men, by Reason of the Length and Bigness of their *Clitoris*; so that we must not believe that the Genital Parts of a VWoman can retire within to be placed, as those of a Woman ought to be placed; and if even such a Thing could be, I cannot see how there would be Space enough to contain them when so altered.

VVe must then conclude that such Changes are impossible; that Hermaphrodites that conceive are  
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real VWomen, and that others that get Children are real Men; and if the Intelligences that take Care to form the Bodies are mistaken sometimes, 'tis rather to be ascribed to the Faultiness of the Matter than their own Ignorance.

2. The Second Question is easily decided by what has already been said; for to fancy an Hermaphrodite can make use of both Sexes, and engender both Ways, is what Children will hardly believe. One of the Privy-parts of an Hermaphrodite is always useless, because 'tis contrary to the Laws of Nature; and the Intelligence had been forced to make it, not finding Matter enough, or else finding more than was necessary for the Genital Parts of the Infant. What Confusion would it be to find in one and the same Person a Man's and Woman's Testicles, a Womb and a Yard? In one Word, all the Proportions of a Woman's Genital Parts; the Temper of one and the other, if I must repeat it, it is too different to admit of such an Union, and to change when any of the Parts must be made use of.

The Civil Law, which does not count Hermaphrodites Monsters, permits them to chuse either of the Two Sexes, in order to have leave to Copulate in the Capacity of Men or Women; and if the Hermaphrodite does not exactly execute the Law, the same Law orders him to be punished like a Sodomite, because he has abused one Part contrary to the Laws of Nature. For this Reason the Scotch Servant-maid, who had chose the Quality of a Woman, and afterwards got a Citizen's Daughter with Child, was buried alive, if we believe *Weinrich*; and *Francis de Lestage* mentioned by *Papon*, who play'd the Wag with *Katharine de la Maniere*, was together with her put to the Question by the *Seneschall* of *Landes*, and they would both have been Condemned to die if the Evidences had been sufficient.



Hermaphrodites of the First and Second Kind may Carefs Woman in the Capacity of Men, and may even get Children, their Infirmary being of fo small Confequence that it makes no fenfible Alteration in their Virility; for though they make Ufe of the Woman's Part they feem to have, yet they receive no Pleafure, nor will ever engender that Way.

'Tis not fo with the Third Kind, they muft be of a full Age before they are able to Carefs a Woman; and if after the coming out of the Privy-parts they fhould copulate, it would be a hard Matter for them to engender, being of the Number of thofe the Law Terms cold.

If the *Clitoris*, which makes Women pafs for Men, is long and big, 'twill hinder a Man from knowing his Wife; but if this Part is middle-fized, daily Experience teaches us that fuch a Woman may conceive; and tho' they make Ufe of this Part to play the Wag with other Women, to whom they give for the moft part as much Pleafure as Men do, yet there is no hopes that any Generation will enfue; for the *Clitoris* having no Hole, the Hermaphrodite can furnifh no Matter for Generation. Witnefs *Daniel de Bantin*, who only sported with his Wife, but was got with Child himfelf by one of his Comrades.

I own the Fifth Sort of *Hermaphrodites* is not able to Carefs a Woman, or fit to be Careffed by a Man, much lefs to Engender. His Privy-parts are cold and weak, and ill-proportioned to that Degree, that there is no room to hope they can be warmed enough for the Enjoyment the Pleafures Nature has prepared for other Men.

'Tis true then, generally fpeaking, that fome Men Hermaphrodites may Carefs Women, and even get Children; and that fome Women Hermaphrodites may be Careffed, and Conceive, making Ufe of the Parts that prevails, and that Predominate, and are moft Accomplifhed.



3. Though the Naturalists Saying, that the Hyæna's and Jack-Hares Engender once in their Life a little one within their own Bodies ; and the Learned *Langius* maintains that the Stags do the same ; there is some doubt whether an Hermaphrodite that is very vigorous as to both Sexes, may not engender within himself, without the Company of another Person ; for he has, as 'tis alledged, Matter to form a Child, a Place to conceive in, Liquors to nourish it, that in such an Encounter nothing is wanting for Generation.

But if we reflect a little upon what has been but now said, and what we shall remark in the following Chapter, I suppose one will agree with me, that such Generations are both impossible and ridiculous. That the Observations made by Naturalists are suspicious, and relish something of the Fable ; and in fine, that they may have been deceived in taking some Parts of the Female for the Testicles of the Male. For what Probability is there that the Seed should come out of one Part, and into the other, without losing its Spirits, and altering considerably in changing of Place ; and if such a Thing should be possible, the Temperament that engenders Masculine Seed, might as well engender Feminine, and produce the Terms at the same Time, or something else in Proportion to it. This seems to me so remote from Reason, and from daily Experience, that I'll leave this Question, and pass to another, *viz.* If a Priest may Marry a Person accused to be an Hermaphrodite?

The Lawyer *Majolanus*, makes all Hermaphrodites irregular, and incapable of the Sacrament of Marriage ; but this Decision in my Opinion is too general, and offends the Law, since there are Hermaphrodites vigorous to such a Point, as to embrace Women, and others disposed to suffer the Caresses of Men, it would be a piece of Injustice to hinder either of them from Marrying. For the first having the Privy-parts of  
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the Masculine Sex well proportioned, as some have a little inconsiderable Slit, that can no ways hinder the Amorous Action of such Hermaphrodites; nor will a moderate *Clitoris* prove any Obstacle to a Man's Caresses that may be offered to a Woman Hermaphrodite. So that the one having Parts fit to divert a Woman, and the other such as are disposed to receive the Caresses of a Man, I no ways doubt but a Priest may confer the Sacrament of Marriage upon the one and the other; provided always he is warranted by the Authority of the Magistrates, who ought to be duly informed thereof by knowing and expert Persons, as also upon the Oath of the Hermaphrodite concerning his Condition, and what Part predominates in him.

Indeed as Judges are for the most Part ignorant of such Signs as are commonly made Use of to know the Disposition and Capacity to engender in both Sexes, they ought not to decide upon the Hermaphrodite's bare Word, without the Advice of some Able Physician. For he will make them observe, that Boldness, Sprightliness, a strong Voice, much Hair on the Body, particularly on the Chin and Privy-parts, with the rest of such Signs as discover Manhood, are Signs that the Hermaphrodite has the Privy-parts of a Man in a more predominant Manner than those of the other Sex. Contrariwise, if an Hermaphrodite has the Privities of the Feminine Sex of a good Conformation, if the *Vagina* is not too defective, that the Breasts be good, the Skin smooth and soft, if the Terms appear at their due Intervals, if there be some Sparkling and Agreeableness in their Eyes, and lastly, if other Signs are observed that commonly distinguish a Woman from a Man, such an Hermaphrodite ought to pass for a Woman; the Judge may boldly pronounce in Reference to the Marriage of the one and the other, and the Priest ought not to scruple to confer the Sacrament on an Hermaphrodite



phrodite that can compass a Certificate from the Physician and Judges.

V. The last Question depends on the Fourth; for if a Man Hermaphrodite is fit to Marry, his Infirmities can no Ways hinder him from being a Friar or Monk, as did formerly the Hermaphrodite of *Ca-jetta*, who being Married in the Capacity of a Woman to a Fisher-man, continued some Years in the State of Wedlock; but at the end of 14 Years came forth the Masculine Parts on a sudden, which obliged her, to avoid the Jeerings of People, to throw herself into a Monastery, where *Volaterranus* and *Pontanus*, who have recorded the History, saw her several Times, and learned this Truth from her own Mouth: I say the same of Women Hermaphrodites, who may enter into a Monastick Life, provided they are not of such a Lascivious Temper as to tempt and debauch the most Holy and most Reserved Virgins; for if they should be so Lascivious, as that *Bassa Martial* makes mention of, I cannot believe that any Physician would be so void of Honesty as to give a Certificate to this Sort of Women, nor any Judge so unjust as to advise them to be shaved, and thrown in among Nuns.

## CHAP. V.

*If a Woman can Breed without the Application of a Man's Privities, where we shall treat with Curiosity of Incubus's and Succubus's.*

TO what Purpose should Nature have framed all the Machine of Man's and Woman's Genital Parts, but for the Excellent Work of Generation? The Diversity of Sexes is framed for particular Uses: The Man has Muscles to raise his Virge, and Canervous  
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Ligaments to stiffen it, the Women has the *Vagina* and the Womb to receive it : If Erection and Intromission had not been absolutely necessary for engendering, Nature would never have undertaken to frame the Organs; for without these Two Actions, according to the Opinion of all Physicians, Generation is impracticable.

Seeing Nature has not ordered us to get Children after the same Manner as we make Water, but with some more Labour, we ought to believe that the strict Conjunction of the Two Sexes is absolutely necessary for perpetuating of us. Indeed after the first Manner the Man's Seed would have been exposed to the Air, and by the loss of its Spirits rendered unfit for Generation.

Every Day's Experience, and even the History reported by *Riolanus*, favours this Opinion against those that maintain that Generation may be performed by shedding of the Seed on the *Cabia* of a Woman's Privities. The *Vagina* of the Woman mentioned by him, was shut up with Scars after a Troublesome Child-birth, to such a degree as only to leave a small Hole for the Passage of the Terms and Urine, through which also passed the Husband's Seed that got her with Child; this might not hinder these Two Persons from Copulating strictly; nay, there must have been a strict Alliance, and the Womb must needs have drawn the Seed as greedily as an hungry Stomach attracts the Viſtuals by the Mouth, and the Hart, by a Virtue peculiar to him, draws the Serpent out of his Hole, if we may believe Naturalists; without doubt the History left in Writing by *Anerrues*, *Amatus Lusitanus*, and *Delrio*, about a Young Woman that grew big after having bathed in Water where Men had polluted themselves, has given Occasion to Divines, Lawyers, and Physicians, to believe that a Woman may engender without the Application of a Man's Privities; as also that of another Woman got with



with Child in the Embraces of her the Companion, who was but a little before come from her Husband's Arms: And lastly, that of a Young VVoman that was found Breeding, because her Father had perchance polluted himself in the same Bed where she was.

But these Stories, and several others of the same Stamp, seem to be made at Pleasure to cover the Lasciviousness of VVomen, and conceal the Vice of an impure Love. Thus People have been induced to believe that Generation might be performed without Copulation; and 'twould be allowable, according to this Opinion, to suppose that a Virgin might naturally conceive without being deflowered, which might create some Doubt about one of the most August Mysteries of the Christian Religion.

This has also given Birth to the Belief of Devils, *Incubus's* and *Succubus's* that were Spirits, and inflamed with the Love of Women; and upon this both Divines and Lawyers have formed a great many Ridiculous Questions. As,

1. Whether the Child of an *Incubus* and a Woman is different from another? VVhether it has not something peculiar above other Children, its Body and Soul being managed by the Address of the Devil?

2. VVhether a Child that is engendred by the Ministry of the Devil ought to be deemed the Son of the *Succubus*, or of him whose Seed the *Succubus* robb'd?

3. VVhether *Incubus's* and *Succubus's* enjoy the Pleasures of Love among one another?

4. VVhether the Devil is able to preserve a Man's Seed that he has stolen as to render it serviceable for Generation?

Such Men as have distinguished themselves either in Peace or VVar by their Genius or Valour have always been esteemed. Antiquity caused Temples



to be built, and Altars to be erected, to such Heroes, and even enjoined People to keep them in Veneration : Hence they easily passed to such an Excess of Superstition as to take them for Gods. The *Penates*, *Fauni*, *Silvani*, *Satyri*, *Lares*, and Familiar Spirits, derive from this Source, and the most Important Truths of Politicks, Natural Philosophy and Morality of the Antients, have been hidden under this Veil. The Priests also endeavoured to maintain the Existency of these Divinities to bring themselves to Repute. The *Rabbins* have believed that the *Fauni*, *Incubus's*, and *Tutelar* Gods, were Creatures left imperfect the First Friday Evening, and not finished by God, as being prevented by the ensuing Sabbath : For this Reason, says *Rabbi Abraham*, these Spirits love Mountains and dark Places only, and never appear but in the Night-time.

But let us leave the Superstitions of *Cabalists*, and Ridiculous Opinions of *Pagans*, in order to examine such Questions as Christian Divines and Lawyers offer to the Point in Hand.

1. The Holy Scriptures seem to favour the first, when given us to understand that the Angels being taken with the Beauty of the Daughters of Men, went into them, and that from such a Conjunction Giants were Born ; so that we may infer, that if Angels, so called in other Places of Scripture, are able to mix Amorously with Women, and engender Children, the Devils, who only differ from Angels by their Fall, may also, according to *Lactantius*, draw Women into immodest Pleasures, and defile them with their Embraces.

People averr, that Children Born from such Abominable Conjunctions are heavier and leaner than others ; and tho' they should suck Three or Four Nurses at a Time they would be never the Fatter : This Observation is made by *Sprengiar*, a Dominican Friar, one of the Inquisitors sent by Pope *Innocent VIII.* to *Germany*, to try Wizards and Witches : If  
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the Body of such a Child is different from that of other Children, their Soul must needs also have different Qualities uncommon to others. For this Reason Cardinal *Bellarmino* is of Opinion that Antichrist will be Born of a Woman who shall have had Commerce with an *Incubus*, and that his Malice shall be a Sign of his Extraction.

'Tis not only in our Times that People are doubtful of the Copulation of Devils with Women and Men, and of their engendring, these Questions were ventilated formerly under the Reign of the Emperor *Segismundus*; both Parties alledged whatever they could, but at last yielded to the most convincing Reasons and Experiments; and 'twas resolved that these extraordinary Copulations were possible. Indeed *St. Austin*, who was for some Time troubled how to determine in this Point, owns at last that since 'tis said that several Persons have been found to have an unhappy Commerce with Devils, and that we have been informed by those themselves that have been Carested, of whose Sincerity 'tis not at all allowable to doubt, it's very certain that the *Silvani*, *Pans* and *Fauni*, which are commonly called *Incubus's*, have not only courted and desired to Carest Women, but have actually Carested them; and that the Devils, which the *French* call *Drusians*, have not only endeavoured to know Women, but have actually known them, insomuch, adds he, that 'twould be Impudent to deny what is averred upon so many good Circumstances.

One may add to this Confessions made by several Witches, who say they have been Carested by the Devil, and have also Conceived by him. The Books of *Delrio*, *Sprenger*, *Bodin* and *Delancre*, are full of such Histories; and 'twould be a Piece of stubborn Wilfulness to hold an opposite Opinion after so many Authentick Proofs, and so many Confessions of Sorcerers and Witches, who all own it seriously, and after



the same Manner. For these Histories appear of so much Certainty, that we ought nowise to doubt of these Diabolical Conjunctions : Instance *Bennet Berne* Aged 75, who was buried Alive, after having confessed that he had had Commerce with a *Succubus* which he called *Hermeline* for 40 Years together. And *Francis Picus*, Prince of *Mirandula*, who knew him, vouches for the Truth of this History.

All these Arguments would seem very strong, if Reason and Experience did not instruct us to the contrary. And to speak what I think upon this Point, I must crave Leave to argue after the following Manner.

Curiosity is natural to all Mankind. That which is blamable, is a Distemper of the Soul, and seizes only weak and feeble Minds. The World is full of People that are desirous to dive into the most hidden Things, even into the Secrets of another World. If any Thing extraordinary is told them, Joy shoots forth in their Looks, and they cannot forbear showing that this is their weak Side.

Besides, one is often filled with Joy to meet with an Occasion to please ; and when a witty Man happens to fall into the Company of weak Persons, he will not be wanting to foment their Desire of Knowledge ; nay, he even takes Pleasure to hear himself talk and admired. He'll vent Stories of his own Invention, and Things that cause Horror may sometimes drop in Discourse, yet as long as they are unknown, we take Delight in hearing of them recited ; such a Person will talk of Devils, *Incubus's* and *Succubus's*, Familiar Spirits and Witches, &c. according to his Wit and Genius. He'll persuade what he advances by such strong Reasons, that all who hear him will be convinced of the Truth of the Fable.

The more Reputation such a Story acquires, either through his Authority or Merit, the more what he has said is believed. Nay, more Reasons are sought to support the Fable, and without doubt Proofs will be found to justify so surprizing Matters.

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This has been from the Beginning, and happens every Day ; but it shall noways prevent our proving that the Opinion of Copulations and Generations of Devils cannot be maintained.

I own that the Consequence drawn from the Scriptures would be of great Weight, if Angels could Carefs and Impregnate Women. For I do think 'twould not be more difficult to believe a Commerce of Devils than of Angels. But besides, that this Passage may be explained without admitting of Alliances repugnant to Nature, the Scripture itself says, that the Saints, who are stiled the Sons of God, being joined with others called the Daughters of Men, engendred a potent Issue, that is to say, Monarchs who had Power and Authority in their Hands to make themselves feared and respected in this Quality.

These powerful Men were stiled Giants in those Days, by Reason of their great Authority, whereas now-a-days this Term signifies Greatness of Body, and this Equivocation of the Word Giant has given Birth to one of the greatest Errors that ever was current. Thus the Words of Tyrant and Parasite were formerly honourable, whereas at present they are odious to every Body.

More, Children may be heavy by Reason of the Weightiness and Bigness of their Bones. And those that have great Entrails, and a hot Liver, may dry up Two or Three Nurfes one after another, in order to moisten and refresh themselves. And if these same Children prove untoward and malicious one Day, which is nothing but an Effect of their Constitution, we must not thence conjecture that they are engendred by Devils.

As for the Assembly held before the Emperor *Segismundus*, I do not at all admire it decided that Devils might have Commerce with Women, and even engender, since it was only made up of Divines who being accustomed to believe simply what they do



not see, and even what they do not know, gave their Opinion in Favour of Generations so opposite to Nature. If this Illustrious Company had been composed of Philosophers and Physicians, or had squared their Sentiments to the Opinion of *St. Chrysostome*, I am very well satisfied the Questions would not have been decided as they were.

Again, if we strictly examine the Passage of *St. Austin*, which we have translated intire, we may find that the Certainty of this Sort of Generations is only grounded upon the Report of some Simple and Credulous People, or some Melancholy and Superstitious Women. If we would believe what our Patients tell and assure us, particularly such as are a little distracted, yet seem to be in their right Senses, we should fall into the same Errors; the Black Vapours of a burnt Choler disturbing sometimes their Souls to that Degree that they think their Dreams Realities.

By some such like Reason Witches Fancy they have been at the Sabbath, and Carested by the Devil, whose Privy-parts were full of Bristles, scaly, and the Seed cold as Ice, although these miserable Women never parted from the Place they first fell asleep in.

But that I may not oppose an Opinion which seems to be received by most Divines, as well as Fathers, without producing strong Arguments to overcome it, let us examine the Matter with all possible Application, yet without any manner of Prejudice.

We learn from Divinity, that Devils being pure Spirits, are quite different Substances from those of Men. That they have neither Flesh, nor Blood, nor Privities, and consequently no Seed for Generation. That tho' they sometimes assume Bodies, which they Form of Air, these Bodies do not live, neither can they exercise the Operations of Life. That having no Occasion to hope for Posterity, as being Immortal, they



they ought not to be desirous either of perpetuating themselves, or satisfying their Lust by the Pleasures of Love. As powerful as they are, they cannot pass the Bounds Nature hath prescribed them. Beasts do not join with Plants, nor Plants with Minerals, in order to Generation, their Substances being quite different. In one Word, Nature never allows of such Alliances. So that according to the Opinion of *St. Chrysostome*, 'twould be a piece of Folly to believe that Devils join with Women, and that an Incorporeal Substance is able to copulate with a Body, in order to engender Children.

Truly I cannot any more than *Cassianus*, an Illustrious Disciple of that great Bishop, that Substances purely Spiritual can have any Carnal Commerce with Women. The Reason this last gives, as also *Philostius* Bishop of *Bresse*, is, that if such a Thing ever was done, it might also happen now: But since we do not know by any Means that it comes to pass at present, we ought to conclude that these Conjunctions and abominable Productions have never been. For this Reason *St. Austin*, who is often too credulous, and thinks better in one Place than another, orders the Priests to preach to the People, and disabuse them of this false Opinion they were in, viz. That what is said of the Commerce of Witches with Devils is not in the least true.

But the Decision of the Council of *Ancyra* comes nearer Home, blaming and detesting the Belief of Witches in being carried by Night to the Sabbath from one end of the Earth to another, to join with Devils, and take abominable Pleasures with them. Because, adds this Council, all these Matters are so far from being true, as only to be Dreams and Illusions.

I admire how Christians can so easily believe what Pagans would hardly admit of; for they do not all agree that *Servius Tullius* was engendred by an *Incubus*, and that *Simon Magus* was Son of the Virgin *Rachel*.



*Rachel.* *Merlin* was not credited, though both himself and his Mother endeavoured to perswade King *Vortigern* that he was the Son of a Devil. The Folly and Weakness of Men, Desire of Novelty, Ignorance of Natural Causes, the Shame that redounds from the Obscurity of One's Family, the Fear of Adulterers being discovered, Courtiers flattering of Princes, the Sources of Vanity and Avarice, in fine, the violent Passions of Love, are powerful Causes for producing such kind of Opinions in Peoples Minds: *Mundus* would never have enjoyed *Paulina*, had not Love and Avarice had a Hand in it; and no Body would ever doubt but the Child was come from the Conjunction of the *Incubus Anabis*, if the Impudence of *Mundus* had not discovered the whole Mystery.

*Leo Africanus*, in the History of his Country, assures us that all what is said of the Conjunction of Woman and Devils is a meer Imposture; and that what is attributed to Devils is committed by Lascivious Men and Lecherous Women, who perswade others that they are Carested by Devils. The Witches of the Kingdom of *Fez* are very desirous, as this Historian reports, that People should believe them to be familiar with Devils, and for that Reason endeavour to tell surprizing Stories to those that consult them; they do not ask any Fees of Handsome Women that come to see them, but only intimate the Desire their Master has to Carest them for a Night; the Husbands take these Impostures for Truths, and surrender their Wives in their Dialect to the Gods and the Winds. Night being come, the Sorcerer, who is one of those called in *Latin Trebades*, or *Tricatrices*, Embraces the Fair One closely, and enjoys her instead of the Devil, by whom she thinks herself Carested.

Those Divines that argue upon the false Hypothesis of the Conjunction of Devils and Women, have framed another Difficulty, viz. whose Child one thus Begotten ought to be, either the *Incubus's*,

or



or the Man's whose Seed has been stolen : And to explain after what Manner 'tis made, they fancy, that a Man having to do with a *Succubus*, this *Succubus* Devil becoming *Incubus* without loss of Time, thro' the Activity of his Nature, communicates the Seed but now received to a Woman, and the Child Born from this Conjunction is really the Son of the Man, and not of the Devil, who contributed nothing but his Industry in this Encounter.

A Third Question, *viz.* Whether *Incubus's* and *Succubus's* Caress after the same Manner of Men and Women, has not been ventilated by those that have written upon this Subject ? But 'tis certain, besides a great many Reasons we might alledge as to this Point, that Devils being Eternal and Unhappy, have no Occasion to perpetuate their Species, or to take Pleasures in the Embraces of Women.

In fine, to come to the last Difficulty, some Doctors believe that Devils act with so much Swiftness in bringing the Seed they receive from other Men into the Privities of a Woman, that 'tis preserved in a Temper necessary for Generation ; adding, that 'tis a great Error to believe that the Devil is not able to do such a Thing.

But all these Arguments appear unto me to be vain and useless, as we have proved it to be a Fable, that Devils Copulate with Women, being only fit to keep us Blindfold about this Sort of Conjunctions ; for if, according to Physicians, a Man cannot engender that has a little Virge, that cannot convey the Matter fit for Generation into its due Place, what can be hoped from a cold and flat Seed that has touched a Carrion, or a Body of Air which served the Devil for the Performance of this Action ?

The Soul, or the Spirits of the Seed, would dissipate and evaporate, that what remained would be a dead Seed, and improper for Generation, there being nothing in the World able to preserve the  
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Man's Seed for Generation, but the Woman's Womb ; and 'tis not to be imagined that the Devil can transgress the Laws of Nature, altho' he is inconceivably Sharp-witted, and exceeding swift in Motion.

The Spirits of cold Mineral Waters, as also those of the Extract of Rosemary, dissipating in so little a Time, how can the Spirits of the Seed, being a great deal more subtle, keep in a Matter exposed to the Air? And since Witches own that the Seed of Devils is cold when they receive it, there is no Probability it should be prolifick, the Air, which frets every Thing in the World, having dissipated its Spirits, and corrupted its Substance.

'Tis therefore a great Error to believe, as a great many Divines do, that the Devil may gather the Seed of several Men, to throw it into the Privities of a Woman, and by that Means cause Generation: If the Devil was able to do this, and did do it effectually, he might also get together the Seed of several Brutes of different Kinds, and thus procure Generation of Monsters, which would confound Nature, and interrupt the Orders established in all Creatures by God Almighty at the Creation of the World.

Besides, we have not as yet been informed that *Succubus* Devils ever engendred, tho' the Fable tells us they have joined with Men ; and I wonder that this Matter is not advanced so far, for one might find as good Reasons to maintain this Position as the other ; and 'tis odds but Somebody would as well have pretended to be the Son of a *Succubus* as an *Incubus* Devil.

Moreover, if Witches were not foolish, and frightened by the Horror of Torments, they would never discover the Commerce they say they have had with Devils ; some have gloried in it at *Bearn*, and in *Germany*, and bragged loudly of being Queens of the Sabbath. *Hellebore* and *Bedlam* would be more adequate Remedies for their Distempers, than Fire and Torments made use of to this very Day in several



ral Places. After all, that we may the more perfectly know the Vanity of this Opinion, let us examine what Physicians say about the Distemper called *Incubus*, and we shall see that 'twill discover the whole Fable.

This Distemper is nothing but a Natural Suffocation, wherein Respiration and the Voice is interrupted. It seems when we are thus surprized, that *Cupid*, according to the Opinion of the Pagans, or the Devil, as Divines believe, or the Night-mare, as the Vulgar speaks, presses the *Thorax*, and hinders the Party from crying out for Help, not being able either to breathe or stir. A Lecherous and Melancholy Woman being seized after this Manner, verily believes that the Devil Caresses her; especially if her Fancy is taken up with Tales of Witches she'll not fail to tell this Dream for a true and real Story.

A Woman of a Ghastly Look, Old, Dry and Melancholly, and whose Mind is stuffed with the Fables of the Age. An Atrabilarion Old Fellow, that has passed all his Life in unlawful Pleasures, and in his Old Age preserves a fresh Remembrance of his past Lasciviousness, cannot entertain his Senses better than in Amorous Melancholy; so that being wholly taken up with Love Thoughts, when this Distemper seizes him, his Amorous Folly goes often so far, as to make him believe he Sees and Caresses the Devil under the Form of an Old Woman, as the Old Fellow *Pinet* fancied at 80 Years of Age, who spoke where-ever he was to his *Succubus Florina*, according to the Report of *Picus Mirandula*.

The true Causes of these Natural and Diabolical Illusions are sleeping on the Back, the Stomachs taking too much Pains to digest hard Victuals, Weakness of the Natural Heat, Fermentation of an Atrabilarian Humour, Impurity of the VVomb, and extraordinary Heat of  
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the Privities. A thick Vapour rising up and mixing with the Blood causes Difficulty of Breathing, and Privation of the Voice, which commonly accompanies this Inconveniency. This Black Vapour being Enemy to Life, hinders the free Motion of the Heart and Lungs, and by that means retards the natural Ebullition that is performed in these Bowels by embarrassing their Channels, insomuch that one can neither speak nor breathe, nay, even the whole Body languishes through the Weakness of these Two principal Parts.

The same Black Vapour being carried to the Brain, hinders the Soul's customary Functions, and afterwards mixing among the Brain, offuscates the Spirits that are but lately elaborated. Hence the Fancy is depraved, the Senses disturbed, the Nerves embarrassed, that 'tis not probable the Heart, Lungs, Diaphragm, in one Word, all the Parts of the Body, should be in their wonted Temper; Difficulty of Breathing and Moving is increased by this Means.

This thick and hostile Vapour disturbing the nervous Juice to that Degree, that the Soul which makes Use of it as a proximate Instrument cannot perform its Functions.

But when the Vapours of a corrupted Seed are mixed with the Blood and Nervous Juice, nothing can be expected from this Mixture but Venereal Illusions that trouble the Fancy, and represent Amorous Apparitions, and Lascivious Devils to Persons in this Condition. If we believe *Hypocrates*, Women are more subject thereunto than Men, these discharging sometimes a great deal of Seed during their Sleep, whereas Women cannot so easily get rid of theirs, and are consequently more obnoxious to this Sort of Illusions.

The Reason he gives is, that they are not of so firm a Mind as Men, and the Menstruous Blood endeavouring to get out at the Privities, Maids not being as yet accustomed to such Evacuations, are then more susceptible of those Idea's, even to such a Point,  
that



that some have fancied themselves big after imaginary Careffes from an *Incubus*.

For this Reason I do not in the least wonder that Witches are so often surprized with pannick Fears, for besides being Women, they generate a great deal of Phlegm and Melancholly, which causes these Distempers. We must think that these Nocturnal Illusions are real only in the Mind of such Persons; and if such Women have fancied themselves to have done or been what they are not, we ought to believe with St. *Austin*, that the Devil may have made Use of their Weakness and Distemper to make them believe all what they do believe, which only happens through the Judgment of God.

I own that the Devil has a Hand in the Melancholly Humour, but 'tis seldom, which cannot be known but by one of these Three Signs, *viz.* when the Person penetrates into the Secrets of our Thoughts, when such a Person speaks a Language he hath not learnt, and Thirdly, when they do Things that surpass the ordinary Forces of Nature.

Sometimes the Distemper *Incubus* is so very common, either through the Intemperies of the Air, or ill Quality of Aliments and Drinks, that it becomes Epidemical and Popular, as *Lysimachus* formerly observed it at *Rome*. And if a Person whose Soul and Thoughts are taken up with an impure Love, or Tales of Witches, is seized therewith, no doubt but his Passion or Belief will represent to him in his Sleep, and even when he is Awake, fit Objects to entertain his Ravings. Love and the Distemper *Incubus* joined together, being Two Kinds of Folly that may cause all those surprizing Matters we are told of in relation to the Commerce of Devils with Women.

This Truth was never believed by all the Ancients, because they have left us Remedies to Cure such as are possessed with an impure Spirit, and seized with pannick Fears, it being the Cause of all the Disorder that happens to such Persons. *Pompanatius* furnishes  
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us with a Relation of a Shoemaker's Wife that spoke several Languages she had never learned, being cured by the Physician *Calceranus*, who chas'd away her Ravings with Hellebore, thereby evacuating the *Atrabilis* the Devil made Use of.

Admitting, as Experience instructs us, that after having prepared the *Atrabilis*, and purged it after having corrected the Intemperies of the Intrails, opened Obstructions, and procured Sleep, we Cure those of a depraved Fancy, and that believe themselves agitated by the Devil, we may boldly affirm, that in vanquishing the Melancholy Humour, and chasing it out of the Body of such Patients, we also drive the Devil out. This happened to an Apothecary that accompanied a Physician in one of the Hospitals of *Auvergne*; he protesting, if we credit *Houllier*, that he had seen the Devil over-night in such a Figure as he described, and had been much abused by him; yet this imaginary Devil was drove out by the Hospital Physicians Care, who cured the Apothecary of the Distemper *Incubus* he was afflicted withal.

We do then conclude, after what has been said, that we are ourselves for the most Part the Cause of what Apparitions we seem to see or feel. If we were less Fearful and Melancholy, we would not so often be guilty of this Weakness. But as there are different Sorts of Melancholy People among Men, so they rave and grow mad after several Ways. In one Word, a Witch can never be Carested by a Devil, much less be got with Child by him, if it be true, as we have shewn, that Generation is impossible without the Application of the Privities of the other Sex. The contrary Opinion will always pass for a Fable with reasonable Men, whereas a feeble and scrupulous Mind shall take it for an unquestionable Truth.



## C H A P. VI.

*If Eunuchs are able to Marry and get Children.*

**T**HE Testicles contribute so much to our Health, that *Galen* has been Bold enough to compare, them, and even prefer them, to the Heart; but their more immediate Use is for the Perpetuation of the Species. Nature has not only formed them to keep the Spermetick Vessels stretched out like the VVeights of a Weaver, but for another Use incomparably more Noble; those that want them being imperfect, and incapable of perpetuating themselves by Generation. Besides, the Natural Heat, the Source of all our Actions, diminishing insensibly, and no more Fermentations performed in those Parts, the castrated Party is overwhelmed with Weakness and Languor; the Brain slackening, and discharging its Infirmities upon the inferiour Parts, whence they are seized with several Infirmities, which 'tis impossible to Cure, or even to avoid, the Soul suffers as well as the Body, and one becomes Timid and Cowardly, whatever Courage one might be of before.

These Considerations have put these our small Parts in so great Reputation, that the Law does not admit of the Testimony of a Man that hath his Stones cut out, and the Church refuses to receive any that is deprived thereof. God himself also forbid his People to offer any Creatures in Sacrifice but what were entire; indeed *Eunuchs*, if we credit the Emperor *Severus*, is a Third Sort of Men who ought not to be looked upon, nor suffered; and the *Eunuch Dorotheus* enjoying the Bishoprick of *Antiochia* must be ascribed to the Effect of the Emperor *Aurelian's* extraordinary Friendship.

But to examine the Question duly, that makes the Subject of this Chapter, we must first make a Distinction

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between



between such *Eunuchs* as are proper for Matrimony, and such as are not. For among *Eunuchs* either Natural or Artificial, some have but one Testicle, and some none at all,

The Manhood of a Man ought not presently to be called in Question when no Testicles appear outwardly, as we have proved it elsewhere, by the Authority of the Faculty of Physick at *Mompellier*, and the Reasons there delivered. For sometimes it happens that the Testicles stay within, and do not descend into the *Scrotum*, through Obstacles that oppose their coming forth, and yet such Men as have their Testicles concealed after this Manner are as perfect Men as if they had them outwardly; for Instance, those mentioned above, they being as strong and vigorous as others, and having all what is requisite and necessary to make out the Manhood of a Person. Thus they are also fit to Marry, and able to get Children. And I make no doubt but *Potiphar*, who was *Pharoah's Eunuch*, and General of his Armies, might be of this Sort, since he had a Daughter given in Marriage to *Joseph*.

Some *Eunuchs* have but one Testicle, but 'tis well Made and well Proportioned, which renders them as Fruitful as other Men; for according to the Axiom of Philosophers, an united Strength is capable of greater Performances than that which is divided. A Man may see as well with one Eye, and may be better, than with Two. And Nature has given us Two Testicles for no other Purpose, but that one might supply the Want of the other. The Man mentioned by *Zachias*, that had but one Testicle in his *Scrotum* to both Sides, whereof the Spermatick Vessels were knit, was without doubt as vigorous, and as able to engender, as those that have Two. But if the Testicle be little and withered, 'tis not to be expected such a Man should be proper for Generation, altho' he may be able to Carefs a Woman.



That I may not here confound the Two Sorts of *Eunuchs*, as some do, I shall not speak of impotent Men, that have Three small Testicles of no Virtue, neither of those that have lost the Use of these Parts by Distempers, or cold Remedies, nor of those in whom they are bruised, as they do to this very Day to Bulls, in order to geld them; for that is a real *Eunuch* whom Nature has refused one or both of these Parts, or to whom the Chirurgeon, or some other Accident has deprived of one or both together.

But 'tis a different Case with those that have none either within or without, such are all sickly, impotent, cowardly, and deserve not to be in the Company of Men, as useless in Humane Society.

To consider them more particularly, you'll find their Voice shrill, their Complexion wan, and a little Down upon their Chin instead of a Beard. Courage and Boldness yield to their Cowardice and Fearfulness; in fine, all their Behaviour is effeminate. Upon which Account the *Lex Cornelia* punished those severely that were so rash as to geld a Man, by Reason they took away at the same Time his Health, Courage, and whatever was most Precious about him.

Although this kind of *Eunuchs* is incapable of engendring, yet we have some Stories that inform us of their having got Children. *Fontanus* relates one of a Gentleman that lost his Two Testicles in the War, and engendred notwithstanding after he was cured; and *Aristotle* has left in Writing, that a Bull impregnated a Cow he covered immediately after he was gelt. But though such Stories seem incredible, yet they are not without Reasons. For if the *Epididymis* remains, and some small Portion of either of the Testicles without the Spermatick Vessels being entirely bruised, no doubt but the Party may be in a Condition to engender. Daily Experience makes it out in other Creatures. Capons being ill cut, grow as a Cock, and perform the same Office. For



granting the *Epididymis* to be of the same Nature as the Testicles, that is to say, a twisting of Vessels, between which there is a glandulous Matter, as we have elsewhere observed, no doubt but it has Power to elaborate prolifick Seed, and afterwards to send it to the *Prostatæ*, in order to be evacuated. Nay, may be a sufficient Quantity of Seed might have been preserved in the seminal Bladders, or *Prostetæ*, to serve for the Generation of a Child in the first Caresses of a Woman after such an Accident. Yet this hinders not, but, generally speaking, we may say, that such *Eunuchs* are incapable of engendring.

I find in the History of *Marcellinus*, that *Semiramis* was the first who had Children cut, and *Eunuchs* did first appear in any Number towards the Countries where this Princess Reigned. The *Persians*, *Medians* and *Affyrians*, made most Use of them. And we observe that *Nebuchodonozor* caused all the *Jews*, and other Prisoners of War, to be gelt, that he might have none but *Eunuchs* in his Service: Whence *St. Hierom* remarks that *Daniel*, *Ananias*, *Ascarias*, and *Misael*, were Four *Eunuchs* that served in the Palace of the King of *Babylon*.

The Method observed in making of *Eunuchs* in the East is as follows. They give the Children they are about to cut a small Quantity of *Opium*, and when seized with Sleep, they draw the Testicles out of their Purse. But as 'twas observed that the most Part died by this Narcotick, they betook themselves to other Means, putting the Children in a lukewarm Bath, and sometimes after squeezing their ingular Veins, which rendred them Stupid and Apoplectic, and the Operation of Eunuchism easier.

Experience has shown that such Men as have been deprived of their Testicles, have notwithstanding been able to divert themselves with Women, and defile the Nuptial Bed of others, for which Reason some have cut off the Privy-parts quite and clean, in order to take away all Means of joining  
with



with a Woman. *Montagues Boor* did the same. Being importuned by the Suspicions of a jealous Woman, he cut his Instrument clear off with a Sithe as he came from Field, and flung his Privities in his Wife's Face, to spight and be revenged on her.

'Tis said that *Eunuchs* who have their Yard left love Women passionately, and being of a weaker Mind than before, they are also more susceptible of this Passion. It cannot be expressed to what Point they will push their irregular Desires, when their Fancy is once inflamed, and a Kind of equeous Seed in the *Prostata* or Seminal Bladders irritates their Privities. This made the Philosopher *Phaverinus* suspected of Adultery, altho' he was an *Eunuch*, and he was also hanged upon it. The Passage in *Ecclesiasticus* ought to be understood of this Sort of *Ennuchs*, viz. That an *Eunuch* by his Concupiscence is able to dishonour a young Virgin, by ravishing her Maidenhead from her.

Wherefore I think we may at present decide the Question, viz. Whether *Eunuchs* are fit to Marry? The first that are apparently so may do it, because they can Carefs a VWoman, and Engender. The Second Sort is also of this Number. But 'tis not so with the Third Sort that wants Testicles, or have no Virge, or a very little one, incapable of the Action 'tis designed for. So that these last not being able to Carefs a VWoman, they ought without doubt to be judged unfit to Marry.

But one may say, that if it be allowed for Persons of 60 to Marry, such an *Eunuch* as was *Phaverinus* may have the same Liberty. Old Men are no more able to get Children than *Eunuchs*; and Matrimony is only allowed them according to Casuists, to quench the Flame of Concupiscence. VWherefore if an *Eunuch* has such an Advantage for himself, and the VWoman he espouses, as to be able to make Use of this Instrument, as did the Musician mentioned by *Imetius*,



*Imetius*, why should this Sort of *Eunuchs* be hindered from Marrying?

Nevertheless the Emperor *Leo* made an Edict, forbidding all *Eunuchs* to Marry of what Nature soever they might be. And Pope *Sixtus V.* made also a Bull which he sent into *Spain*, declaring the Marriages of such Persons null and void. The Reason is obvious, *Eunuchs* only making a Maid sigh in embracing her, as the Scripture speaks, and not having Parts proper for Generation, which is the First End of Marriage, whereas that of quenching the Fire of Concupiscence is the Second.

We have elsewhere refuted the Error of those that fancy the Testicles to be none of the Principal Sementifick Parts; and that they are not necessary for Generation, because there have been perfect Creatures seen to engender without Testicles, and shall refer the Reader to the Reasons there alledged.

Before I finish this Treatise in finishing the Chapter, it will not be out of the Way to examine, whether Women may be Castrated as well as Men?

All Physicians know that the Womb is not so necessary for Life as for the Perpetuation of Mankind; the Observations we have of its being lost without any great Prejudice are Proofs beyond all Manner of Doubt.

Experience also shows that Sows and Hens, among other Creatures, are gelt without any Danger of their Lives. *Athenæus* assures that *Andramisis*, King of the *Lydians*, had all his Wives gelt to make use of them instead of *Eunuchs*; and *Wier* reports that *John* of *Hesse* catching his Daughter in Adultery tore her Womb from her, as he did to other Creatures; that there is no doubt but a Woman may be rendred incapable of Conceiving by taking away the Womb and Testicles, but the Difficulty is to know how the Ancients proceeded in this Case; and to speak my Thoughts herein, I believe this Operation can't be performed without Danger; and



and I may say that the King who only made Use of Female *Eunuchs*, had them buckled, or a Cataraet applied to them, as the Husbands in *Spain* that suspect their *Wives* do to this very Day, or else as the *Negroes* of the Kingdom of *Congo* and *Angole* do, who apprehending the Prostitution of their Daughters, stitch up their Privities as soon as they are Born. And the King mentioned above might treat this *Woman* after the same Manner, and make them pass among the People for such as had lost the Parts ministering to Generation, to hinder them from ever engendering.

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*F I N I S.*















